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INVENTORY OF THE CHURCH ARCHIVES

of

RHODE ISLAND

BAPTIST

Prepared by

The Historical Records Survey
Division of Community Service Projects
Work Projects Administration

* * * * *

Providence, Rhode Island
The Historical Records Survey

1941

THE HISTORICAL RECORDS SURVEY

Sargent B. Child, National Director

DIVISION OF COMMUNITY SERVICE PROJECTS

Florence Kerr, Assistant Commissioner
Margaret N. Staley, State Director
Harry W. Huntington, Supervisor

WORK PROJECTS ADMINISTRATION

Howard Hunter, Commissioner
John J. McDonough, Regional Director
Farrell D. Coyle, State Administrator

Co-sponsoring Organization:
Rhode Island Baptist State Convention

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BROWN UNIVERSITY
Providence, R. I.

The publication of the present volume of the Inventory of Church Archives of Rhode Island: Baptist is a welcome event not only to the Baptists of this state but also, because here the Baptist denomination found its first home in America, to people the country over interested in social and church history. Under the editorial direction of H. Francis Manchester an immense amount of careful research has gone into the making of the volume. Historical scholars concerned with the development of church life in early America will find the cataloguing and analysis of extant church records of unique value. The general presentation will be of interest to members of the Baptist denomination who would know something of the past activities of their churches, both remote and more recent. In the struggles and achievements of our forefathers we may all take inspiration for the tasks of the present.

(Signed) C. Emanuel Ekstrom

President of the Rhode Island
Baptist State Convention

P R E F A C E

By authority of a Presidential Letter, the Historical Records Survey was initiated in January 1936, as a nation-wide undertaking of the Works Progress Administration. It began in Rhode Island in April of that year. It is under the supervision of Sargent B. Child, National Director.

The purpose of the Survey is to make accessible to lawyers, historians, students of government, and the public, records of state, city, and town officers. In conjunction with this inventory of public records, church records, including those of defunct religious organizations, are being inventoried in a manner providing the groundwork for research in this neglected field of social history.

The Inventory of Church Archives of Rhode Island represented in this Baptist volume is one of a nation-wide series of inventories of the archives of all the religious denominations. The information contained is the result of research checked against interviews with members of all active Baptist congregations and where possible, with members of defunct churches. Research included careful examination of available printed and manuscript sources and where permitted, of church records.

Field work, rechecking, research and editing were all carried out by members of the Survey under the editorial supervision of H. Francis Manchester, State Church Editor. The entry form was approved by the Washington office of the Survey and the volume itself was approved by Sargent B. Child, National Director.

For special assistance and cooperation the Survey thanks the Reference Staff of the Providence Public Library, John Hay and John Carter Brown Libraries of Brown University, the Westerly Public Library, the Newport Historical Society, the staff of the Rhode Island Baptist State Convention office, Dr. William L. Burdick of Ashaway, and Baptists throughout Rhode Island.

The late Dr. Arthur W. Cleaves, pastor of the First Baptist Church, Providence, was especially helpful in answering questions on Baptist history and organization.

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ABBREVIATIONS, SYMBOLS, AND EXPLANATORY NOTES

Note: Abbreviations generally have been avoided in the text; however, the following ones occur in the volume, principally in quotations, notes, and headings.

A. B.	Bachelor of Arts
alph.	alphabetical
A. M.	Master of Arts
approx.	approximately
Ave.	Avenue
aver.	average
Bap.	Baptist
Benj.	Benjamin
Co.	Company
Conn.	Connecticut
Conv.	Convention
Denom.	Denomination
D. C.	District of Columbia
Dr.	Doctor
ed.	editor; edition
etc.	and so forth
ft.	foot, feet
Hist.	History, Historical
H. R. S.	Historical Records Survey
ibid.	ibidem, the same
Ill.	Illinois
Inc.	Incorporated
Jr.	Junior
Mass.	Massachusetts
Matt.	Matthew
Me.	Maine
ms., mss.	manuscript, manuscripts
N. B. C.	Northern Baptist Convention
N. J.	New Jersey
[n. s.]	new style - Gregorian Calendar as adopted by the English in 1752
N. Y.	New York
opp.	opposite
[o. s.]	old style - Julian Calendar
p., pp.	page, pages
pseud.	pseudonym
Rev.	Reverend
R. F. D.	Rural Free Delivery
R. I.	Rhode Island
sd.	said
S. D. B.	Seventh Day Baptist
sec.	Section.
sic	thus; used to show that a word which might be questioned, ac- tually appears in a quotation
Soc.	Society
Sr.	Senior

St.	before the name, Saint; after the name, Street
viz.	namely
vol.	volume
Wis.	Wisconsin
Y. M. C. A.	Young Men's Christian Association
\$	dollar sign
--	to date, current
.	indicates omission of part of a quotation; ellipsis

Address or location of entries

Street and number are given where possible. In other entries, the village, or section, is given before the name of the town.

Associations, Conferences, Yearly Meetings - name changes

Associations, like the Roger Williams Association for instance, had several names. Where the Association is referred to in general, and not for any particular time, it is given its latest or present name. Where a definite period is considered, the name of the Association for that period may be used. In every case the same entry number is given, and that entry gives name changes, with dates when possible.

Associations - why they appear in headings of church entries

Since Rhode Island Baptist churches sometimes appear in from two to four different Associations, it was not advisable to list church entries by Associations in making up the volume. A better picture of the Rhode Island Baptists is given by dividing the entries according to the several kinds of Baptists [Seventh Day, Six Principle, Northern Baptist Convention, etc.] and listing their affiliation with various Associations in the headings of the church entries.

Baptist Churches - Northern Baptist Convention

This is the largest Baptist denomination in Rhode Island. It has grown steadily in strength since the 1760's, when James Manning and others introduced the mildly Calvinistic doctrines of the Philadelphia Association in Rhode Island. Many Baptists in Rhode Island are coming together on a common ground, tending to emphasize denominational differences less and to emphasize more their common position as Baptists. In 1912 the Freewill or Free Baptists joined the Rhode Island Baptist State Convention and the Northern Baptist Convention, showing that at least two Baptist denominations could come together on common ground.

Members of the denomination called here "Baptist Churches - Northern Baptist Convention" are sometimes referred to by other names. Among them are: Calvinistic Baptists, Associated Baptists, Regular Baptists, and Baptists.

Baptist Missions

These missions among foreign speaking groups are conducted under the auspices of the State Convention and the Northern Baptist Convention. The missions also belong to various foreign language Conferences.

Bibliographies - setup

Manuscripts are listed first. Printed items follow, with titles underlined, listed alphabetically by author's name.

Brackets

Brackets are used to enclose explanatory matter in the text.

Branch churches

The relationship between a branch and its mother church varies somewhat in Baptist denominations. The Six Principle Baptists seem to consider the branch as a new church, even while it is still receiving aid. The Northern Baptist Convention churches seem to consider a branch as an activity of the mother church until it becomes strong enough to organize as a separate church.

Records also vary in branch churches. Sometimes the branch keeps separate records, even financial records, from the beginning. It is more common to find records of branch activities included in records of the mother church, until the branch becomes a separate congregation.

Calendar change - Julian to Gregorian

It should be remembered that England (and the American Colonies) dropped the Julian and adopted the Gregorian Calendar in September, 1752, and made January the first month in 1753. Previously, March was the first month.

Dates - "about 1828," etc.

When this form of date is used it denotes uncertainty of the exact date, of course. However, in many cases it is close to the correct date because many of the dates given in this manner in the headings of entries were obtained from a file of official Association, Conference, or Convention publications which was incomplete for the exact year, but which lacked only a few numbers. Thus the entry referred to might not be listed in 1825; 1826, '27, and '28 publications were missing; but the entry appeared in 1829 with no reference to its being the first time. Hence, "about 1828" is a good approximate date.

Dates - question marks

Question marks are used after a date when there is no record or publication to check with. We have given the best date obtainable from our sources, but we were unable to establish its accuracy.

Freewill, Free Will, or Free Baptist Churches

In Rhode Island there was no difference, except in spelling, between the three words; they were used to designate the same division of Baptists. "Free" was used in place of the other two names from the latter part of the 19th century. The active churches in this group today are all members of the Northern Baptist Convention, the Rhode Island Baptist State Convention, and the Roger Williams Association.

Initials

Every reasonable effort has been made to give full first names. Where they were not found we were obliged to use initials.

Kingston and Kingstown - spelling

The villages of Kingston and West Kingston, and the Kingston Road, are spelled with the final "ton."

The towns of North and South Kingstown are spelled with the final "town."

Narragansett country - Narragansett

The Narragansett country was at first the land occupied by the Narragansett Indians. This included the greater part of the state as it is today. However, that part of the state west of Narragansett Bay and south of East Greenwich came to have that name more specifically. See South County.

Narragansett is a town taken from North Kingstown and is only a small part of the Narragansett country.

New Lights

The preaching of Jonathan Edwards in 1734, and the revival work of Whitefield after 1740, led to a period of increased religious activity known as the Great Awakening. This caused a schism in two Calvinistic denominations, the Congregationalists and the Presbyterians. In southwestern Rhode Island some churches were formed by Separates (Congregational), former Presbyterians, and a few Baptists. These churches were much more liberal in matters of communion, baptism, etc., and were called New Light congregations. The Groton Conference was composed of New Light and open communion Baptist churches. When some of these churches later sought a sympathetic affiliation, they found it in the Baptist denomination.

Field [II, p. 84] states: "In many [other] cases the term New Light was applied loosely to old, regular organizations which dwelt, more than some others, upon the need of conversion and experimental piety."

Place names

Towns, villages, sections, and locations given in this volume are in Rhode Island unless otherwise noted. Such places outside the state are followed by the name of their state in brackets: Swansea [Mass.], Stonington [Conn.], etc.

Records - annual reports

Some Baptist organizations do not preserve their complete records but simply summarize their activities and figures in a report, usually annual, and usually printed. Sunday Schools, and other organizations, often follow this custom; church treasurers, and others, less often. The file of annual reports, whether printed or not, then forms the only official record. Occasionally the handwritten records, from which these annual reports are made, are found and listed; no confusion will result if it is kept in mind that the report is considered the official record, and the handwritten one, in this case, only incidental.

Records - contents

Whenever possible records listed were examined and broken down into specific, as well as general, classifications.

When only general classifications are given, more specific information could not be obtained. Occasionally custodians themselves did not know what records they had.

Records - custody

Custody of records is shown by enclosing the name and address of the custodian in parentheses.

Local addresses are given where possible. It is to be understood that these addresses are in the same town as the church, unless otherwise noted.

Records - duplication

Any record series given under any entry in this volume is supposed to be a chronological listing of the original records in that series, unless otherwise noted.

Another method of separating records that seem to be duplicates is to note Copies clearly in listing. These are merely transcriptions of the original records. These become important when no originals exist.

Fair copies exist in some records series in addition to originals because a church, or denomination, has made definite plans to preserve all existing records by having fair copies made into new volumes by successive clerks. The original records are then stored in safety and the fair copies used officially in place of the originals. The Seventh Day Baptists in Hopkinton plan to complete fair copies to date of all records. Other churches may have only single volumes of older records copied.

In very rare cases, where, after careful consideration, it has been impossible to classify records, they have been listed without comment, even though more than one set of what seem to be the same records exists for the same period of time.

Records - duplication (cont.)

In general we have attempted to give complete records of each congregation, chronologically, noting each instance where the records deviate from original or official records, and are only clerk's note books, copies, or transcriptions of original records.

Records - missing

If records in a series are not listed, it should be understood that they were not found.

Setup of the Baptist volume

In making up the Baptist volume, the Six Principle Baptist section was presented first because it was the leading Baptist denomination in Rhode Island, for the first hundred years or more. Cross references are given to Northern Baptist Convention churches that were formerly Six Principle.

The Baptist Churches - Northern Baptist Convention section comes next because it includes some of the oldest congregations in Rhode Island, congregations like the First Baptist Church, Providence, that had Six Principle and other elements in it from the beginning. Many of the churches in this section followed the mild Calvinism of the Philadelphia Association introduced by James Manning, and others, in the 1760's and 70's.

The Baptist Missions, including the Foreign Language Conferences with which some of them are affiliated, come next. The missions in nearly every case are supported in part by the State Convention, and the Northern Baptist Convention, so they belong in this section.

The Seventh Day Baptists organized their first church in 1671, at Newport, so that they come next in chronological order after the Six Principle and "Regular" Baptist sections.

The Freewill Baptists did not organize a church in Rhode Island until the early 19th century.

The Unassociated Baptist Churches come last because they have no particular place in a chronology by date of organization.

Seventh Day Baptists

The principle characteristic that distinguishes this from other Baptist denominations is their meeting on Saturday, or seventh day, instead of Sunday, or first day.

Six Principle Baptists

This small denomination is distinguished by its belief in laying-on-of-hands as given in Hebrews VI, 1, 2.

Societies

The name Society is used in the following ways in this volume:

1. In early days any congregation, even though it had a name, might be referred to as the Baptist Society. The congregation was called the Society in this case.
2. Society was used in the name of the church: Second Baptist Society of Coventry. In this case the Society and the congregation were one and the same.
3. The Society was a separate organization and controlled all or part of the property and financial affairs of the congregation. In this case the Society was separate from the congregation following Baptist belief in the separation of church and civil affairs.

South County

The heart of the Narragansett country. The territory now included in Washington County.

Town Boundaries - changes

The boundaries of many of the 39 cities and towns in Rhode Island have been changed from time to time. In general, of course, larger areas have been divided into two or more new towns. Pawtucket, North Providence, Providence, and Cranston, however, have had more complicated changes, involving additions and exchanges of territory. Towns on the state border have had their lines further complicated, since the earliest settlement, by boundary questions with Massachusetts and Connecticut.

Unassociated Baptist Churches

This section of the volume includes churches that were not members of any Association, or of the State Convention. Minutes of all Baptist Associations and of the State Convention, which have been examined carefully, do not list any of the churches in this section.

Year Book - Rhode Island Baptist State Convention

In 1825, the first year of the Convention, the minutes were handwritten. In 1826, 1827, and 1828 the Minutes were published as the last page of the Warren Association Minutes for those years. 1829 Minutes were said to be the first ones that the Convention published as a separate pamphlet; only a handwritten transcription of the original records was found. 1830 Minutes were printed as a pamphlet. 1831-35 minutes were found only as a transcription from original records. From 1836 to 1940 the minutes of the Convention have been printed under the following titles: 1836-40, Minutes; 1841-51, Proceedings; 1852, Report; 1853, Minutes; 1854-72, Report (in 1871 Minutes of the Warren, Providence, and Narragansett Associations were first published in the Report of the Convention); 1873-1920, Anniversaries [actually Minutes of the Rhode Island Baptist Anniversaries]; 1921, Minutes; 1922, Anniversaries; 1923-- , Year Book. Since 1923 the Year Book [Minutes of the Convention], and Year Book Supplement [Minutes of the Associations] have been published each year as two issues of the Rhode Island Baptist.

Historical Sketch of the Denomination

The story of the beginning of the Baptist denomination in Rhode Island is the story of the beginning of the Baptist denomination in America. It includes the life of Roger Williams, with his belief in liberty of conscience, or soul liberty, and should include a brief consideration of the religious situation in Europe, especially in England, just before he was born.

"The 16th century revolt against the superstition, formalism, corruption and heirarchic tyranny of the Roman Church, which in the Lutheran, Anglican, Zwinglian, and Calvinist churches proceeded on strictly ecclesiastical lines, assumed a more radical form in the Anabaptist societies which sprang up throughout Europe.¹ In worship they observed a puritan simplicity and fervour. In polity they inclined to presbyterian or congregational organization. In doctrine they cherished no artificial or coercive unity, being kept together by common revulsion from traditionalism, by common persecution, and by a common quest after a simpler Biblical piety and personal experience. Towards the State as towards the Church they looked with suspicion and distrust, dreading its worldliness, its appeal to force, its reliance on oaths, and in return they were hated as its subverters. They deserve honor as the pioneers of religious toleration."²

The Anabaptist movement³ had within itself a radical element led by Johann Buckholdt, or Böckelszoon (1508-36), better known as John of Leyden, who joined the Anabaptists under Johann Mathysz (or Mathyszoon), a baker of Haarlem. On Jan. 13, 1534, he appeared in Munster as an apostle of Mathysz. The Munster Anabaptists took up arms on Feb. 9, 1534, "to conquer the world."⁴ Mathysz died in 1534 and John of Leyden became the leader of this group. He organized a new constitution for Munster, with 12 elders, but soon superseded them, making himself king of the new Zion. He ruled in an arbitrary manner, and for a year "within its walls murder, polygamy and crime ran riot . . . the terrible orgy ended in massacre and cruel torture in 1535. . . . The effect of the Munster kingdom was most disastrous to the Anabaptists. Everywhere persecuting measures were sharpened⁵ . . . Menno Simons gathered up the fragments of the quiet Anabaptists and reorganized them in 1536, at the same time disclaiming all connexion with the Munster fanatics. From him they have been called Mennonites and in Holland and America they still constitute a respectable folk."

"Before and after the Munster episode some Anabaptists found their way to the eastern section of England, where they were severely persecuted. It is possible, indeed probable, that there is some connexion between them and the Independents, English Baptists, and Quakers, all of whom show some peculiarities of the Anabaptists."⁶ Mosheim states:⁷ "The sect in England which

1. Map, covering the years 1520 to 1589, in back of Lindsay, Hist. of the Reformation, 1907, II.

2. Hastings, Encyclopedia of Religion & Ethics, 1908-22, III, p. 881.

3. Mosheim, Ecclesiastical Hist., 1823, IV, p. 436.

4. "Johan Buckholdt" in Ency. Brit., 14th ed.

5. Hastings, I, p. 409.

6. Ibid., p. 410.

7. Mosheim, IV, p. 462.

rejects the custom of baptizing infants are not distinguished by the title of Anabaptists, but by that of Baptists." It is interesting to note that Conrad Grebel's baptizing of the former monk, George Blaurock, in 1525, just outside of Zurich, is called both a Mennonite¹ and a Baptist incident,²

Lindsay states:³ "Menno Simons . . . spent twenty-five laborious years in visiting the scattered Anabaptist communities and inviting them in a simple brotherly association. He inculcated the old [Anabaptist] ideas . . . of the evils of state control over the Church, of the need of personal conversion, and of adult baptism as its sign and seal. From his labors have come all the modern Baptist churches."

By 1560, the eastern part of England contained 10,000 refugees from Flanders; and two years later 20,000 more had arrived. They brought with them their own ministers and preachers.⁴ It is certainly reasonable to assume that many of these refugees were Anabaptists.⁵ Froude states: "The heretics who come hither from Flanders are warmly received. Upwards of 30,000 of them are now settled in London and Sandwich; at which place, so convenient for them to go and come, they have a second church." ⁶

England had its own Reformation. It was not anti-Catholic at first. Henry VIII, influenced, as many believe, by the refusal of the Pope to sanction his divorce from Catherine, declared himself head of the Church in England. His reign was later marked by seizure of the monasteries. It was said that Henry's idea was "a papacy without the Pope." Edward VI, though only a boy, showed, thru his counselors, a preference for the reformed Church. During Mary's reign both Houses of Parliament acknowledged the Pope as head of the Church, which revived old laws and led to the death of several hundred Protestants. Under Elizabeth, 1558-1603, the country was probably mildly Catholic, without strict obedience to the Pope. It was during her reign that the Puritans arose. They "opposed traditional and formal usages, desired to 'purify' the English church, and advocated simpler forms of faith and worship than those established by law." ⁷

"One wing of the English Puritans at length despaired of reforming the Church of England in accordance with their ideas, and decided that it was their duty to come out of that institution and establish a 'pure church.' These early Separatists grew into the two modern denominations known as Congregationalists and Baptists.

"From about 1593 groups of Separatists gathered in and about Gainsborough, in Lincolnshire. About 1606, persecution drove them to Holland. Part of them who had met at Scrooby Manor, went to Leyden, whence many afterward became the Pilgrims of the 'Mayflower,' who established the colony of Plymouth in 1620. The Gainsborough group went to Amsterdam with their 'teacher,' the Rev. John

1. Schaff-Herzog, Ency. of Relig. Knowledge, 1882-83, "Mennonites," II, pp. 1470-1471.

2. S. M. Jackson, Huldreich Zwingli, 1901, p. 245.

3. Lindsay, Hist. of the Reformation, II, 1907, p. 469.

4. Campbell, The Puritan in Holland, etc., 1892, I, p. 488.

5. See map in back of Lindsay, Hist. of Reformation, II, 1907.

6. Froude, Hist. of England, 1877, VII, p. 413.

7. Webster's International Dictionary, 1934, "Puritan."

Smyth, who had been a clergyman of the Church of England and a lecturer in Lincoln in 1600. Here Smyth first became familiar with the theology of Arminius, which he soon adopted, and with the Mennonites, whose rejection of infant baptism seemed to him to be according to the Scripture. He gave utterance to his new views in a tract called 'The Character of the Beast' (1609), and 36 adherents joined him in establishing a new church on the principle of baptizing believers only. Smyth baptized himself and then his followers, and on this account he is often called the 'Se-Baptist.' In 1611, members of this sect returned to London and established a church there: similar churches were formed in other places, and these General Baptists (so called because they believed in a general or universal atonement) increased rapidly. In 1644 their opponents estimated their number at 47 churches." 1

"In 1616 a congregation of Separatists was gathered in Southwark, London, by Henry Jacob, a former minister of the church of England. A peaceable division of this church took place in 1633, a part going out to establish a new church and receiving 'a new baptism,' which probably meant a baptism on profession of faith. In 1640 a further division occurred, and some of the new group became convinced that baptism should be immersion; so they sent one of their number, Richard Blunt, to Holland, where he was immersed by a Mennonite minister at Rhynsberg, and on his return the members of this church were all immersed. In a few years this [immersion] became the established practice of all the Baptist churches. In 1644 seven churches issued a 'Confession of faith' in which baptism was for the first time defined as 'dipping or plunging the body under water.' This group of churches became known as Particular Baptists, because they insisted on the Calvinistic doctrine of atonement for the elect only. This distinction of General and Particular Baptists became less significant with the lapse of time . . . Both groups were one in their advocacy of believers' baptism and soul liberty. The Confession of 1644 was the first public document to assert liberty of conscience for all men." 2

While most authorities agree that there is no historical connexion between the mediaeval sects like the Waldenses, or even the Anabaptists of the 16th century, and the English Baptists, and certainly no "apostolic succession" of baptism, according to Protestant ideas; still, the various early beliefs show enough similarity to modern Baptist tenets to allow us to assume a spiritual connexion at least. Let us now consider the life of the founder of the Baptist denomination in America, upon whom this "spiritual connexion" may have had some influence.

Roger Williams was born in Cow Lane, without Newgate, St. Sepulchre's parish, London, about 1603. 3 Accounts of his date of birth vary about four

1. Henry Clay Vedder in Encyclopedia Americana, 1939, "Baptists," III, p. 220.

2. Ibid.

Note: The term "Public Document" needs defining, but this statement seems doubtful, as the 1611 Confessions of Smyth and Helwys, and Busher's tract (1614), seem to be earlier statements of the idea of liberty of conscience. Roger Williams also published the same idea in his Bloudy Tennent, 1644. Even in the 16th century the Mennonites and Anabaptists had approached such an idea. See "Confessions" (with chart) in Hastings, III.

3. Ernst, Roger Williams: New England Firebrand, 1932, p. 6.

years each way from that date. Almond D. Hodges, Jr., ¹ gives a good account of the several sources of information on the date, including those from Roger's own writings. At best we have to infer what year is meant, because all records of births and baptisms of St. Sepulchre's parish were burned in the Great London Fire of 1666. ² He was the son of James Williams, who was a citizen of London and a member of the famous Merchant Taylor Company. ³

Sir Edward Coke became interested when he found that Roger had a knowledge of shorthand. Sir Edward's daughter, Mrs. Sadlier, wrote on the back of one of Williams' letters ⁴ to her in 1652: "This Roger Williams when he was a youth would, in short-hand, take sermons and speeches in the Star Chamber and present them to my dear father." ⁵ [John Willis's Arte of Stenographie was published in 1602, and later went thru several editions.] ⁶ About 1621, Coke's patronage enabled Roger to enter Charterhouse school, of which Coke was a governor. "With a scholarship from Charterhouse, Roger Williams went to Pembroke College, Cambridge, when he was about twenty years old, matriculating July 7, 1624, and receiving a degree of A. B. in January, 1627." ⁷ He continued in a post-graduate course until 1629. That year he left Cambridge married Mary Barnard in the church at High Laver on Dec. 15, 1629, ⁸ and on Dec. 1, 1630, he sailed with his wife from Bristol for America, on the LYON, Mr. William Pierce, master. He arrived at Nantasket [near Boston] on February 5, 1630/1. ⁹

He was called to serve the Boston church, but refused. He went to the church in Salem, but the civil authorities interfered and he left for Plymouth, where he was welcomed. Here he became a "farmer, assistant preacher, trader and Indian missionary." ¹⁰ Two years later he returned to Salem as assistant, and when Rev. Samuel Skelton died in August, 1634, the church made Williams pastor in defiance of the General Court. On Sept. 3, 1635, the General Court found him guilty of disseminating "newe & dangerous opinions against the auctoritie of magistrates" and ordered him banished. ¹¹ He made some attempt to gather a few followers at Salem, but the authorities, afraid of a radical colony near their borders, sent Capt. Underhill to arrest him for deportation. Williams got wind of this and fled in mid-winter thru the wilderness.

Judge William R. Staples stated that there is an unsubstantiated tradition in the family of John Smith, who later built the first water-mill in Providence, about 1647, "that Roger Williams in his flight from Salem in

1. Almond D. Hodges, Jr., in New England Historical Register (1899), p. 60. Also in R. I. H. S. Collections, Oct. 1935, p. 112.
2. Ernst, Roger Williams, 1932, p. 6.
3. Ibid., p. 5.
4. R. Elton, Roger Williams, 1852, p. 10, note, "MS in the library of Trinity College, Cambridge."
5. Ernst, Roger Williams, 1932, p. 25.
6. Emily Easton, Roger Williams, 1930, p. 71.
7. Ibid., p. 98.
8. Ibid., p. 123.
9. John Winthrop's Journal, 1908 ed., I, p. 57.
10. Ernst, Roger Williams, 1932, p. 70.
11. Records of the Governor and Company of Mass. Bay, 1853, I, p. 160.

January 1636, went to Pontipog, now Stoughton, and there spent some time, if not the whole winter, at the house of Mr. Smith." ¹ There is a passage in Roger's famous letter to Major Mason, dated Providence, June 22, 1670, which seems to indicate that he had no such home that winter. He writes, "I was sorely tossed, for one fourteen weeks, in a bitter winter season, not knowing what bread or bed did mean" ² Since he had been advised to settle in the Narragansett's country by Governor Winslow of Plymouth, ³ and since he had visited the Indians and studied their language while at Salem and Plymouth, it is not surprising to find him in Seekonk in April or May, 1636. ⁴ Here Governor Winslow wrote to Roger asking him to move as he was in Plymouth territory, and Winslow, although he had a great personal regard for Roger, did not wish to offend the Bay Colony by harboring one who had been banished.

Roger, with a few companions, then moved in a canoe across the Seekonk, around Fox Point to the head of Narragansett Bay where "he entered the Mooshausick River. Here Williams and his companions landed, and upon the ascending slope of the hill commenced the first settlement⁵ of Rhode Island, to which, in gratitude to 'God's merciful providence to him in his distress,' he gave the name of Providence." ⁶

While there is some evidence of former dealings with the Narragansett chiefs⁷ by Williams, Chapin states: "It would seem probable that Roger Williams purchased from his friends the Sachems Canonicus and Miantinomi, the lands at Moshassuck either on or shortly after his visit there in company with Thomas Angell [1636] and that then, probably in June, 1636, or thereabouts, the colonists in Seekonk moved to Providence on the Moshassuck." ⁸

The first form of government is shown in an undated letter by Williams [probably 1636] to Deputy Governor Winthrop: "The condicion of myselfe and those few families here planted with me, you know full well: we have no Patent: nor doth the face of Magistracy suit with our present condition. Hitherto, the masters of families have ordinarily met once a fortnight and consulted about our common peace, watch, and planting; and mutual consent have finished all matters with speed and peace." ⁹

"In distributing the land to his associates and admitting them 'into fellowship of my purchase' as Williams quaintly expressed it, he and they 'agreed that the place shall be for such as were destitute (especially for Conscience Sake)' ¹⁰ thus establishing Religious Liberty." ¹¹

1. Providence Journal, Oct. 3, 1860, p. 2; Chapin, Doc. Hist. of R. I., I, p. 10.

2. Letter to Maj. Mason, Narra. Club Pub., VI, 1874, p. 333 ff.

3. Chapin, Doc. Hist. of R. I., I, chap. 1.

4. Mason letter (note, p. 337) Narra. Club Pub., IV.

5. William Blackstone or Blaxton was probably at Study Hill in Cumberland. He did not found a settlement, and the land on which he located was not a part of Rhode Island until 1747.

6. Straus, Roger Williams, 1936, p. 75.

7. Chapin, Doc. Hist. of R. I., I, chap. 1.

8. Ibid., p. 22.

9. Narra. Club Pub., VI, p. 4; Chapin, Doc. Hist. of R. I., I, p. 32.

10. Rider, R. I. H. Tracts.

11. Chapin, Doc. Hist. of R. I., I, p. 32.

Let us review briefly the probable steps in Roger Williams' advance to a belief in liberty of conscience. "When no more than eleven years of age, Roger came under the influence of nonconformist preachers of London and was 'converted' to the Puritan tenets." ¹ His parents urged that he "believe as the church believes." He answered: "The Truth is . . . the Father of Light and Mercies hath toucht my soul with a love to himself, to his only begotten and true Lord Jesus and to his Holy Scripture." ² Such talk was hard to answer. Roger went to Charterhouse and then to Cambridge, which in those days was "permeated and agitated with ecclesiastical and political liberalism." ³ Richman states: "Cambridge where he attended college was in Cambridgeshire, one of those eastern counties of England into which there had been emigrating from Holland Anabaptists and Mennonites imbued with the idea of severance of Church from State. With this idea Williams had become impressed; so much so indeed, that he had thought it not unimportant to acquire a knowledge of the Dutch tongue." ⁴ "His studies in history and theology brought him in contact with the popular sovereignty ideas of the philosophers and theologians from St. Paul down to those of his own day." ⁵

In order to graduate from Cambridge Roger and his fellow students had to sign the three Articles: 1. Acknowledging the Royal Supremacy in church as well as State; 2. Promising the exclusive use of the Book of Common Prayer as in harmony with the word of God; 3. Allowing the 39 Articles, and believing them all to be agreeable to the Word of God. These Articles had been added to the Elizabethan Statutes of 1570 by James I. The statutes were so rigid that they came to be openly disregarded in matters of dress, residence, etc. It is certain that many who signed the Three Articles were Puritans whose beliefs were quite different from the ones to which they had subscribed. How Roger felt at this time we do not know, but he signed the Articles, got his degree, and after a short post-graduate course he took orders in the Church of England about January, 1629. In February he was living at Otes as chaplain to Sir William Masham.

It wasn't long before Roger began to show doubts about his agreement with Church of England doctrines. In the summer of 1629 he attended a meeting of the Bay Company where he rode with John Cotton and Thomas Hooker.⁶ Roger later wrote: " . . . possibly Master Cotton may call to minde, that the discusser (riding with himself and one other of precious memorie, Master Hooker, to and from Sempringham) presented his Arguments from Scripture, why he durst not joyn with them in their use of Common prayer." ⁷ Dec. 1, 1630, he sailed, with his wife, to America, arriving at Boston, Feb. 5, 1630/1. While in England he had been offered the church at Salem, which he refused. On his arrival at Boston he was offered the pastorate of the church there, but he refused it. In England he drew away from the Church of England because he couldn't conform.

1. Ernst, Roger Williams, 1932, p. 3.

2. Ibid.

3. Ernst, Political Thought of Roger Williams, 1929, p. 5.

4. Richman, R. I., A Study in Separatism, 1905, p. 15.

5. Ernst, Political Thought of Roger Williams, 1929, p. 5.

6. It is interesting to note that this carriage contained the three men who were soon to be the leaders in what is now Rhode Island, Massachusetts, and Connecticut.

7. Narra. Club Pub., IV, p. 65.

By the time of his arrival in Boston he was drawing away from the Puritan or Congregational church because they would not break completely with the Church of England. He did not believe in the right of the magistrate to judge in church matters and said so. This, coupled with his idea that the Indians and not the King owned the land, soon caused his dismissal from the Bay as a radical and a trouble-maker. Charles W. Upham says: "Roger Williams' virtues, learning, apostolic piety, could not save him; and they drove him into a wintry wilderness, hunting him beyond their borders. It was not so much a question whether Baptists, Antinomians [etc.] were right or wrong, as pre-formed determination not to have any dissentients of any description among them." ¹

We have seen the simple form of government in operation at Providence in its early years; the heads of families meeting every two weeks to consult about "the common peace, watch and planting." There seems little doubt that the earliest religious arrangements were simple and informal; perhaps meetings at Roger Williams' house, which was said to be the largest, with prayers and a sermon by Roger. The first indication of any formal religious organization is given in John Winthrop's Journal under date of March 16, 1638/9, as follows: "At Providence things grew still worse; for a sister of Mrs. [Anne] Hutchinson, the wife of one Scott, being infected with Anabaptistry, and going last year to live at Providence, Mr. Williams was taken (or rather emboldened) by her to make open profession thereof, and accordingly was rebaptized by one Holyman,² a poor man late of Salem. Then Mr. Williams rebaptized him and some ten more. They also denied the baptizing of infants, and would have no magistrates." ³ This same story appears in other works ⁴ in much the same form, but in every case the original source was Winthrop's Journal.

Sydney S. Rider ridiculed the idea of such a baptism.⁵ However, he does not seem to have been familiar with Grebel's baptizing of George Blaurock in 1525, John Smyth's baptizing of himself, and other incidents of the same nature which may have been known to Roger Williams. Ernst⁶ concludes that Roger was never a Baptist, in spite of Winthrop's statement, because Winthrop called all 60 persons in the Providence colony Anabaptists. They were Anabaptists to Winthrop. They didn't conform. Anabaptists were the radicals, "reds," and anarchists of that time, according to the ideas of Winthrop and most of the others in authority in the Bay Colony.

Present day Baptists claim Roger Williams as the founder of their denomination, and since there can be nothing but speculation on the facts as known

1. Charles W. Upham, Salem Witchcraft, 1867, I, 68.

2. Winthrop's Journal, Hosmer, ed., 1908, I, p. 297, footnote, "Ezekial Holiman, one of eleven who founded the first Baptist church in America, a helper of Roger Williams and an honored man. Magistracy was not wholly rejected either in Providence Plantation, or on Rhode Island, though government was in most particulars reduced to its lowest terms."

3. Winthrop's Journal, Hosmer, ed., 1908, I, p. 297; Winthrop's Journal, Savage, ed., 1825, I, p. 293.

4. Hague, Hist. Discourse, 1839, p. 30; Callender, 1843, Elton, ed., p. 110 (orig. ed. Boston, 1739); Backus, 1777 ed., I, p. 106.

5. S. S. Rider, Book Notes, XIII, pp. 121-125; XXXIII, pp. 89-91.

6. Ernst, Roger Williams, N. E. Firebrand, 1932, p. 207.

today, we are inclined to accept him in this traditional role until there is more proof to the contrary.

Roger Williams' significance to us today is much greater than that of founder of the Baptist denomination. The ideas of centuries of unrest, of talk of separation, of church and state and freedom of conscience, seem to have crystallized in this one man of action. He held to his belief not just in tolerance, but in liberty of conscience. In founding Providence on that principle, against the beliefs and laws of every other colony in America, he established the basis for the first amendment to our national Constitution, the first article of our most precious possession as free men, the Bill of Rights.

Although Roger Williams probably did not remain for more than three or four months with the new Baptist church,¹ and remained a seeker the rest of his life, the original eleven or twelve members were soon joined by others. While the new church may have included only a fifth of the colonists, it was the only organized religious body. The tradition is that they met in a grove, meetings being held in members' houses in bad weather. "After the withdrawal of Roger Williams from the church there seem to have been three or four ministers who held the pastoral office conjointly, constituting a plurality of elders, whose term of service it is impossible to determine definitely. They were members of the church when Mr. Williams withdrew, or united soon after. Chad Brown who may be called the second pastor, was ordained in 1642, and died in 1665."² Chad Brown was followed by William Wickenden, whom Brown ordained. Then came Gregory Dexter, who was a Baptist preacher before he came to New England. Thomas Olney followed Dexter as pastor, and about 1653 he led a group, see entry 250, who left the First Baptist Church, entry 42, to practice more Calvinistic ideas. The First church continued under Pardon Tillinghast.³

The Baptists had churches at Providence (1), Newport (3, including one Seventh Day), and Tiverton (1) in the seventeenth century. The Providence group that broke off in 1653 is not included in this list. Most historians ignore or minimize this group. There is some basis for belief that it remained separated until Thomas Olney, Jr.'s, death in 1718, after which its members probably rejoined the First Baptist Church, Providence. "Out of the seven churches of the [Baptist] order existing in the country in the seventeenth century, five belonged to the Colony around Narragansett Bay."⁴ It should be remembered too, that the continuing ministry of John Clarke in Newport was a great factor of Baptist strength in Colonial days.

The eighteenth century was one of growth for the Baptists in Rhode Island. Ten churches in all were founded at Smithfield, Hopkinton, North Kingstown,

1. G. Fox, A N. E. Fire-Brand Quenched, 1678, appendix, Richard Scott's letter to G. Fox: "I walked with him in the Baptist Way about 3 or 4 Months . . . In which time he brake off from the Society, and declared at large the Ground and Reasons for it: that their Baptism could not be right, because It was not Administered by an Apostle."

2. H. M. King, Hist. Catalogue, 1908, p. 2.

3. Staples, Annals, p. 405.

4. Field, State of R. I., etc., II, p. 89.

Scituate, Warwick, Cumberland, East Greenwich, Exeter, Westerly, and Coventry, between 1706 and 1752.¹ Later there were churches at Cranston, Warren (under Manning), North Providence, Foster, and Johnston. During the Revolutionary War church activity was quieter, but after the war, activity revived, and by 1790 there were 38 Baptist churches, 37 ordained ministers, and 3,502 members. The two most important events of this century in Baptist history were the building of the present house of the First Baptist Church, Providence, and the establishment of Rhode Island College, now Brown University.²

The nineteenth century showed the Baptist denomination still gaining in strength in Rhode Island. By 1890 there were 69 churches with 12,039 members.³ It was during this period that the Rhode Island Baptist State Convention, entry 35, was organized and the Sunday School was adopted as an auxiliary in the religious work of the churches.⁴

The early part of the twentieth century was marked by an event of great importance to all Rhode Island Baptists: the formation of the Northern Baptist Convention, entry 34, in 1907. All churches affiliated with the Rhode Island Baptist State Convention thru the Warren, entry 36, Providence, entry 37, and Narragansett, entry 38, Associations, became members. This served to coordinate Baptist work in the most populous part of the United States, especially in the missionary, educational and publication fields. In 1912 the Freewill or Free Baptist churches in Rhode Island, all members of the Rhode Island Free Baptist Association, joined the Rhode Island Baptist State Convention and the Northern Baptist Convention. These churches are still included in the Association, which changed its name to Roger Williams Association, entry 194, in 1914.

The Baptist congregations that are active today are not as widely separated in their beliefs and feelings as they were in former days. There are some 130 active Baptist churches in Rhode Island today, and of this number most of them [110] are members of the Northern Baptist Convention. There are 4 Six Principle churches, 4 Seventh Day, 7 Unassociated, and 5 Missions. It would be a mistake, however, to judge the influence or importance of any group of Baptist churches simply by their number. The trend today seems to be toward a more tolerant attitude in respect to each other's beliefs. Baptists are getting together, and there seems to be a feeling that differences in doctrine need not bar pleasant relations between different kinds of Baptists. Formerly, Baptists were noted for their readiness to separate over what sometimes seemed to be trivial differences. Now they seem to feel that whatever differences there may be between different kinds of Baptists, the emphasis should be on the fact that they are all Baptists, with common belief in the New Testament, and in baptism by total immersion with a confession of faith. The Baptists are the largest Protestant denomination in the state, and have the largest number of active churches of any denomination in Rhode Island.

The organization of the Baptist denomination begins with the individual church congregation. Each church chooses its own discipline and form of

1. Field, State of R. I. etc., II, p. 89

2. Ibid.

3. Ibid., p. 94.

4. Ibid.

worship, calls or dismisses its own pastor, elects its own deacons or other officers, and attends to its own affairs. New members are admitted to the congregation by a vote of the church, usually after the candidate has been examined by a church committee composed of the pastor, deacons and other members of the church. While actually there may be no age limit, the admission of very young children is discouraged. In most churches all members, male and female, have equal voting rights, although in some churches members may not vote until they have attained a certain age. The pastor and deacons, with such persons as the members may elect, constitute what is usually called a Standing Committee, that has general care of church affairs but has no authority to act unless it is specifically delegated to them by the members. Church property is held in several ways, for example: by a Board of Trustees, by the entire church or society, or by a special committee.

Baptist churches usually group themselves into Associations for missionary and educational work. This enables churches that are geographically close together to discuss and act on matters of interest to all member churches. There is an annual meeting, composed of messengers from member churches, where officers are elected, reports are received, and recommendations are made for work. The Association has no authority to legislate for the churches, or power to enforce any action, but its actions or recommendations carry some moral weight. The Associations are members of the State Convention and the State Conventions in turn belong to the Northern Baptist Convention, in the case of the Associated or Northern Baptist Convention churches in Rhode Island. The State Convention and the national body both lack any power to legislate for their member churches, but their existence helps to prevent duplication of effort and makes Baptist missionary, educational, and publication work more efficient. It should be remembered that there is no actual Baptist hierarchy. The individual Baptist church is still the only body in the denomination with legislative power and the authority to enforce its acts.

Applicants for the ministry are licensed to preach by the church in which they hold membership. After a period of service as a licentiate, the applicant appears before a council made up of members from sister churches. He is examined on religious experience and doctrinal views, and if the council is satisfied he is recommended for ordination. The right to license and to ordain applicants is held by the individual churches. During his ministry a pastor is usually a member of the church where he preaches, and amenable to its discipline.

HISTORICAL SKETCH

Knight, writing in 1826, in his preface quotes a recent historian as follows: "They [the Six Principle Baptists] neglected to publish their own history and it has not been attended to by others." ¹ After a thorough search for material we are of the opinion that, with the exception of Knight's history, the statement is still true.

The records of early Baptist churches in England are said to contain "numerous references to a discussion on the qualifications for church fellowship, especially in regard to 'laying on of hands,' included in the list of foundation 'principles of the doctrine of Christ,' given in Hebrews vi, 1, 2." ² Vedder states: "They have existed in Rhode Island from about 1639; some of the members of the church founded at Providence, entry 42, by Roger Williams were of that persuasion." ³ This statement seems reasonable when we learn that about 1653 the matter of "laying on of hands" caused a group under Thomas Olney, entry 250, to withdraw, because they would not subscribe to the necessity of the custom. ⁴ In the Newport church, entry 43, the opposite occurred. There, after a discussion of laying on of hands, the Six Principle group withdrew and formed the Second Baptist Church of Newport, entry 44. Churches were formed at Swansea [Mass.], entry 3, also see forthcoming Massachusetts Inventory of Church Archives, about 1663, and at North Kingstown, entry 4, about 1665.

Knight⁵ states, "The churches of Providence, Newport, Swansea, and North Kingstown about the close of the sixteenth [sic] century united in a yearly meeting." ⁶ As other Six Principle churches were organized, they united with this Yearly Meeting, entry 1. The records show that in most cases new congregations joined the Yearly Meeting soon after their date of organization. By the end of the first quarter of the 18th century there were 17 Baptist churches in New England and 13 of them were Six Principle congregations, most of them in Rhode Island.

On June 21, 1729, John Comor, a Newport minister who had joined the Six Principle group, wrote in his diary, "This day came on ye Yearly Association here, it is supposed to be ye largest Convention yt ever hath been." ⁷

During the rest of the 18th century the number of Six Principle churches grew to 17, and 13 of these were in Rhode Island. At the beginning of the Revolutionary War the Yearly Meeting was discontinued. Many members felt that Newport, where it was usually held, was in danger from a British fleet. On Nov. 30, 1774, a number of elders and messengers met at Samuel Winsor's

1. Richard Knight, Hist. of the Gen. or Six Prin. Baps., 1826, preface.

2. U. S. Bureau of the Census, Religious Bodies: 1926, "Six Principle Baptists."

3. Henry C. Vedder, The Baptists, 1909.

4. John Callender, Historical Discourse, [1739] 1843 ed., p. 114.

5. Knight, p. 322.

6. The earliest record of the Conference found was an 1812 booklet of printed minutes. This gives the date of organization as 1670. We know of no record to prove this date.

7. This was the Six Principle Baptist Yearly Meeting. From Comor's entry it is supposed that the meeting had been held for some years before.

meeting house in Johnston, entry 235, and formed a semi-annual meeting which was later changed to an annual meeting. This meeting is said to have included 14 churches, mostly in Rhode Island. Apparently the denomination did not look upon this as a new organization, but rather as a continuation of their former Yearly Meeting or Conference.

At the beginning of the 19th century there were 21 churches in the denomination, several outside of Rhode Island. One at Amsterdam, N. Y., was settled in 1807 by people from Richmond, Coventry, and other Rhode Island churches. Five years later a separate Yearly Meeting was granted to the New York churches, but for several years the New York group sent representatives to the Rhode Island annual meeting.

In 1813, out of 17 Baptist churches in New England, 13 were Six Principle; 8 of these were in Rhode Island.¹ By 1827 Knight lists 18 Six Principle churches in Rhode Island and by the 1850's there were 19 churches with a membership of 1766. This seems to have been about the height of the denomination numerically, although their influence was greater in the early days of the Baptists in America. In 1891 the membership in the state had dropped to 937, and at the beginning of the 20th century there were 10 churches with a membership of 634. Religious Bodies: 1926 lists the number of churches in Rhode Island as 12 in 1906, 9 in 1916, and 5 in 1926, and speaks of "the strength of the denomination being now in Rhode Island." This source also couples the denomination with a body called The International Old Baptist Union. The local churches manage their own affairs, however, and show no apparent interest in educational, missionary, or other affairs on a national or international basis. At present the Maple Root or First Coventry, entry 14, the First Richmond, entry 7, and the Third East Greenwich or Frenchtown, entry 31, churches are active. Elder Warren Dawley's First South Kingstown church entry 28, is also listed as active, but does not seem to be actually an active congregation. Insistence on the principle of laying on of hands coupled with a lack of missionary and educational work has contributed to the decline of this denomination.

1. GENERAL SIX PRINCIPLE BAPTIST CONFERENCE OF RHODE ISLAND, 1670?--.

The earliest record of a Six Principle Baptist Conference or Yearly Meeting is John Comer's reference to one on June 21, 1729, in his diary. As we have already mentioned in the historical sketch of this denomination, the inference is that this yearly meeting had been held for several years. Knight,² writing nearly one hundred years later, states that about the close of the sixteenth [sic] century the churches at Providence, entry 42, Newport, entry 44, Swansea [Mass.], entry 3, and North Kingstown, entry 4, "united in a yearly meeting." The earliest records found were the printed minutes of the yearly meeting of 1812. This pamphlet gives 1670 as the date of the first yearly meeting - a date still claimed in the printed minutes of today. This, of course, would make it the first Baptist association in America, because the Philadelphia Association (1707) does not claim to have met, even informally, before 1688. We found no records to substantiate the 1670 date.

1. Unless otherwise noted, these figures are from Field, II, p. 100.

2. Richard Knight, Hist. of the Gen. or Six Prin. Baptists, 1826, p. 322.

The yearly meeting was probably called just that, or possibly the "general convention," until 1764 when they changed the name to Association.¹ Most of their meetings had been held at Newport because of its importance and ease of access by water, but in 1774 many members felt that Newport was in danger from the English fleet and the meeting was discontinued. On November 30th of the same year, elders and messengers from most of the churches met at Samuel Winsor's meeting house in Johnston, entry 235, and formed a semi-annual conference. This was changed later to an annual meeting. While this body does not seem to have been an adjourned meeting from Newport, most of the churches sent messengers, and it seems to be regarded by the denomination as a continuing body.

The yearly meeting included very few churches outside Rhode Island, but the church founded in Amsterdam, N. Y., by people from Coventry, Richmond, and other Rhode Island churches, in 1807, stimulated enough interest in that section to warrant the granting to them of a separate yearly meeting in 1812. They continued to keep in touch with the Rhode Island meeting by sending messengers to it for several years.

From 1812 to 1824 the name was the Baptist Yearly Meeting of the Ancient Order of the Six Principles of the Doctrine of Christ and his Apostles.² Records are missing from 1824 to 1832. From 1832 to 1850 it was the General Conference. Variations in 1851 and 1852 were the Old General Baptist Yearly Conference of Rhode Island and Massachusetts and in 1853 and 1854 the Old Six Principle or General Baptist Conference. From 1855 to 1878 this body stuck to the name of Rhode Island and Massachusetts General Baptist Yearly Conference.

From 1860 to 1878 there existed, in addition to the Conference, a body called the Rhode Island and Massachusetts General Six Principle Baptist Association, entry 2. This body was not subordinate to the Conference, but existed apparently because of a difference of opinion in most of the churches on several questions. We know from records that churches sent messengers to both Conference and Association the same year. Living members remember hearing discussion about the two groups existing at the same time, but can give no details. The printed records of both groups exist, but shed little light on the matter beyond the fact that they both considered themselves the continuing body of the yearly meeting. In 1878 a committee of five was appointed by the Conference to sit with a committee of like number from the Association to adjust their differences and come together. They were successful, and in 1879 we have the Conference and Association joined under the name of Rhode Island and Massachusetts General Six Principle Yearly Meeting. From 1879 to 1886 the printed minutes of the Conference bear the name Rhode Island and Massachusetts General Six Principle Baptists. From 1887 to 1894 they were the General Six Principle Baptists of Rhode Island and Massachusetts. In 1895 the Rhode Island and Massachusetts General Six Principle yearly meeting was dissolved and the General Six Principle Baptist Conference of Rhode Island was incorporated. This body continues to meet yearly at the meeting houses of the three active congregations, in rotation. See: General Six Principle Baptist Conference of Rhode Island, Minutes, Arctic, etc., the Conference, 1812-- , 40 pp. aver.

1. Knight, p. 324.

2. The source of yearly meeting names from 1812 to date is an incomplete file of printed yearly meeting records. The file is fairly complete from 1851 to date.

Minute book: minutes, delegates, attendance, financial records, 1 vol., 1874-1901 (231st annual meeting); treasurer's reports, 1874-1902, running from last page of minute book toward center [not upside down]; financial record of "Swansee Estate," 1894-1902, in middle of volume (Erving R. Matteson, Town Clerk's office, West Greenwich).

2. RHODE ISLAND AND MASSACHUSETTS GENERAL SIX PRINCIPLE BAPTIST ASSOCIATION, 1860-78.

There seem to have been two factions in most of the Six Principle congregations just before the Civil War. The Conference, entry 1, continued, but many of the churches also sent elders and messengers to the Association from 1860 to 1878. In 1878 committees of five from the Conference and the Association met and agreed to come together as one annual meeting. During the existence of the Association, both Conference and Association considered themselves the continuing body of the first yearly meeting. See: Rhode Island and Massachusetts General Six Principle Baptist Association, Minutes, Providence, etc., the Association, 1860-78, 25 pp. aver.

FIRST BAPTIST CHURCH, Providence.

Organized 1638. There was a Six Principle group in this congregation probably from the first. Thomas Olney left and formed a Calvinistic church, entry 250, about 1653. An issue was made of "laying on of hands" in 1771 and some 67 members withdrew to Johnston to form their own congregation, entry 235. Six Principle views seem to have survived among a small group in the Providence church until 1790. This church was one of the original members of the Conference, entry 1, probably from 1670 to 1774 at least, and possibly until 1781. See entry 42.

SECOND BAPTIST CHURCH, Newport.

Organized 1656. This church was formed by a Six Principle group that withdrew from the First Baptist Church, Newport, entry 43. It belonged to the Conference, entry 1, 1670-1801. See entry 44.

3. FIRST BAPTIST CHURCH IN SWANSEA, 1663--, Mason's Corners, North Swansea, Swansea [Mass.].¹ (Six Principle Yearly Meeting, 1670 - ?)

John Myles was chosen pastor of a Baptist church in Swansea, Wales, which he was instrumental in forming in 1649. With the Restoration of 1660, in England, non-conformist churches and pastors were persecuted to such an extent that many churches were closed, and many pastors had to flee. Accounts differ, but all agree that John Myles, at least, came to America, to Rehoboth in Plymouth Colony, bringing with him original Swansea church records written in Welsh. Some historians wrote of the entire congregation coming in a body to Rehoboth, but this is very unlikely. Others from Wales, or even from the congregation there, may have come to America and settled somewhere, but the fact remains that only seven persons are listed as the founders of the Baptist church in Rehoboth under John Myles.

1. The early history of this Massachusetts Baptist church is given here because its first two buildings were on land now in Rhode Island.

Here in America in 1649, Obadiah Holmes and 8 others were baptized, probably by John Clarke, and formed a Baptist church in Rehoboth. Holmes had joined Newman's church in 1646, but soon found the Congregational service unsatisfactory. Newman, resenting the action of Holmes and the others, seems to have set the civil authorities after them. Petitions against them were filed by Rehoboth, Taunton, the [Congregational] ministers of the colony, and the Massachusetts government. The Plymouth magistrates ordered them to "desist from practices disagreeable to their [Congregational] brethren" and "ordered several to appear at the next term where they were indicted for holding meetings contrary to the order of the court." ¹ Holmes left Rehoboth for Newport about this time and became pastor of the First Baptist Church, entry 43, in 1652, while John Clarke was in England. Several others from Rehoboth, desiring a more tolerant atmosphere, also went to Newport. By 1663, when Myles arrived in Rehoboth, the Baptists were scattered and disorganized, some having become members of the First Baptist Church, Newport. His transplanting of the Welsh church led other Baptists in the neighborhood to join him. The covenant of the new organization was too liberal for Newman and he again "called on the Plymouth Court to suppress the Baptists. . . . each member of the church was fined five pounds and prohibited from worship for one month, and they were all advised to remove from Rehoboth to some place where they would not prejudice any existing church." ²

They moved to the north end of New Meadow Neck and built a small, rough meeting house in the woods in Wannamoisett, which is now in Barrington, R. I. The congregation grew, and several members moved their homes to land near the church. In 1667 these Baptists and some other people were incorporated under Plymouth Colony as the Town of Swansea, which included within its limits the present Swansea [Mass.], Barrington, R. I., and part of Warren, R. I. That same year they voted to move their meeting house, but apparently this was not done. In 1679, with the aid of the Town of Swansea, a new meeting house was built at the lower, or south, end of New Meadow Neck, on Tyler Point, near Kelley's Bridge, opposite Warren, at the confluence of the Warren and Barrington Rivers. They continued to worship in their house at this location for about 20 years, then, according to tradition, the meeting house was moved intact across the river to the east, or Warren, side on the ice, and transported to a location at the corners, $\frac{1}{4}$ of a mile west by north from the present building, taking the church outside the present limits of Rhode Island. ³ See: Ilesley Boone, ed., Elements in Baptist Development, Boston, Backus Historical Society, 1913, 250 pp. George H. Tilton, History of Rehoboth, Massachusetts, Boston, the author, 1918, 417 pp. (includes part of Leonard Bliss, Jr.'s History of Rehoboth, 1836).

4. SIX PRINCIPLE BAPTIST CHURCH OF NORTH KINGSTOWN, about 1664 - about 1924, Sweet's Corner, North Kingstown. (General Six Principle Baptist Conference of Rhode Island, 1670 - about 1924; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860-78.)

Tradition says that this church was organized by Roger Williams. It is said that he held public worship at Richard Smith's block-house at Cocumcussoc,

1. G. H. Tilton, Hist. of Rehoboth, 1918, p. 40.
 2. W. A. Slade in New England Mag., Nov. 1897, p. 345.
 3. See forthcoming Massachusetts Inventory of Church Archives for complete history and records.

and perhaps at his own trading post in the neighborhood. It is possible that it was he who induced Thomas Baker, one of the pastors of the Second Baptist Church of Newport, entry 44, to remove to Kingstown, where he served the church until his death in 1710.

Little or nothing is known of early buildings. The last building, which was repaired in 1773 and again in 1842, is still in good condition. It is presumed that it was erected about 1703, as Alexander Huling deeded $\frac{1}{2}$ acre of land upon which to build a meeting house, Aug. 12, 1703. It is a plain wooden structure with a large stone foundation and walls eleven inches thick. It has no belfry, and it is presumed its corner posts were concealed in the repairs of 1842. The first settled clergyman was Elder Thomas Baker, 1663-1710.

See: Mary Kenyon Huling, The Six Principle Baptist Church of North Kingstown, compiled 1932, ms. (Mary Kenyon Huling, Lafayette, R. I.). Richard Knight, History of the General or Six Principle Baptists, in Europe and America, Providence, Smith and Parmenter, 1826, 367 pp. David Benedict, A General History of the Baptist Denomination, New York, Lewis Colby and Co., 1850, 970 pp. John Osborne Austin, Genealogical Dictionary of Rhode Island, Albany, N. Y., Joel Munsell's Sons, 1887, 443 pp. Edward Field, ed., State of Rhode Island and Providence Plantations, Boston and Syracuse, Mason Publishing Co., 1902, 3 vols.

Minute book: entitled Reckords of North Kingstown Church, containing monthly accounts of church covenant and business meetings, in which baptisms, members, and deaths are sometimes included, 1 vol., 1766-1906 (Rev. Bowen P. Squire, 49 Monastery Gardens, Enfield, Middlesex, England; he is the nephew of the last pastor of the church, and he took the book from North Kingstown in 1936). Entries are not always continuous, and it seems to be the only record in existence.

FIRST BAPTIST CHURCH OF TIVERTON.

Organized 1680. This seems to have been a regular or Calvinistic Baptist Church at first, but sometime later (date unknown) it became a Six Principle church. See entry 217.

5. EAST GREENWICH BAPTIST CHURCH, 1700 - about 1873, northeast part of village, near present railroad line, East Greenwich. (Rhode Island and Massachusetts General Baptist Yearly Conference, 1700? or 1743? - about 1873.)¹

There were Six Principle Baptists in the town of East Greenwich as early as 1700, but the first account of them begins with the year 1743.

Services were held from 1700 to 1815 in a meeting house built by the congregation about 1700 on the hill in the northeast part of the village, near the present railroad line. It was a plain structure, two stories in height, fronting to the south, on Wine Street. It contained a row of square pews on

1. This congregation was listed in annual report of R. I. and Mass. Gen. Bap. Yearly Conf. in 1873. It does not appear in 1879 report. Reports for intervening years not found.

the west side, a double row of plain seats in the center, occupied by the members, and a row of short seats along the east side for non-members. The square pews on the west side of the meeting house were owned by those people, with their descendants, who had contributed most towards the building of the meeting house. In the double row of seats in the center of the house, the men occupied one row and the women the other, in the manner of the Quakers. The building had no steeple, was never painted, inside or out, and it gradually decayed. It was so badly damaged by the great gale of 1815 that it became unfit for further use, and in the year 1825, during a high wind, it fell into a heap of ruins. The site is still called Meeting House Hill.

From 1815 to 1834 they met in the courthouse at East Greenwich; 1834-44, in the schoolhouse, that stood near the junction of Duke and King Streets. They had contributed toward building the schoolhouse on condition that they be permitted to use it for religious services. Where they met after 1844 is not known, although they were probably weak and met in homes. The first known settled pastor was Elder Daniel Fiske, 1743-53.

See: Daniel Howland Greene, History of the Town of East Greenwich Providence, J. A. & R. A. Reid, 1877, 263 pp. E. S. Wheeler, "Historical Sketch of the First Baptist Church, East Greenwich, R. I., " Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1881, 80 pp. Emily Gertrude Arnold, "Historical Sketch of East Greenwich," The Souvenir Program: 250th Anniversary Colobration of the Founding of the Town of East Groenwich, Rhode Island, East Greenwich, Anniversary Executive Committee, 1927, 96 pp.

6. FIRST BAPTIST CHURCH OF SMITHFIELD, 1701-1806, Woonsocket Road, Greenville, Smithfield. (Six Principle Baptist Yearly Meeting, about 1701? - 1806?)

In 1701 Pardon Tillinghast was persuaded by Joshua Winsor II, a grandson of the founder of Smithfield, to travel to the Outlands of the Town of Providence, as Smithfield was then known, to preach to the few inhabitants of Greenville who embraced the Baptist faith. Thus began a religious movement which lasted over a hundred years.

A meeting house was erected in 1706 on the old Woonsocket Road, now known as Pleasant View Avenue, midway between the present villages of Greenville and Spragueville. It was a small wooden building and, although burned down twice and blown down once by a wind storm, it was rebuilt each time and reached its zenith after the Great Revival (1768). Shortly after this the Baptists in this territory became divided in their views and the congregation lost many members. The congregation was so reduced in number by 1806 that the church was completely abandoned. The first settled pastor was Elder Jonathan Sprague.

7. FIRST SIX PRINCIPLE BAPTIST CHURCH IN RICHMOND, 1723-- , Wyoming, Richmond. (General Six Principle Baptist Conference of Rhode Island, after 1723?--; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860-78.)

This church started as a branch of the Six Principlo Baptist Church of North Kingstown, ontry 4; it seems to have been a branch until 1769-70. First meetings were held in various homos. The church is a rectangular white

wooden structure with a square belfry; most sources of information seem to point to the fact that it was dedicated in 1771, although one article states that several houses followed one another on the original site, but gives no dates or facts concerning any buildings. It has been called the First Richmond Six Principle Baptist Church, the First General Six Principle Baptist Church, and the Tillinghast Church. It is generally known as the Wood River Six Principle Baptist Church. The first wedding held in the church was on July 2, 1938, 215 years after the date of organization. The first settled pastor was Elder Daniel Averitt, about 1728 - ?

See: Mrs. Martha D. Reynolds, History of Richmond Six Principle Baptist Church, 1935, written in the last record book, ms. (Mrs. Paul Hawkins, Kingston Road, near Route 112, Richmond). J. C. Reynolds, "History of Richmond Six Principle Baptist Church," in Annual Report of Six Principle Baptist Church, Washington, D. C., pub. not given, 1897. Providence Journal, July 1, 1938, p. 13.

Minute books: records, 1723-69, included in records of the Six Principle Baptist Church of North Kingstown. Minutes, births, baptisms, marriages, members, deaths, and financial records, 4 vols., 1770-- , and minutes of covenant meetings, 1 vol., 1858-86 (Mrs. Paul Hawkins, Kingston Road near Route 112, Richmond).

Register books: alphabetical list of members with notations opposite their names when each died or left the church, 2 vols., 1863-- (Mrs. Paul Hawkins).

Sunday School: miscellaneous records, including names of teachers and members, 1930-- (church). Wood River Aid Society: minutes, members, and business transactions, 6 vols., 1863-- (Lottie Sullivan, Hope Valley).

Financial records: treasurer's record of receipts and disbursements, 3 vols., 1770-- (Etta Davis, Arcadia).

8. OLD WARWICK SIX PRINCIPLE BAPTIST CHURCH, prior to 1725 - about 1905, West Shore Road and Church Ave., Warwick. (General Six Principle Conference of Rhode Island, about 1725 - 1905; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860 - about 1869.)

This church was for many years, one account says from 1642, a branch of the First Baptist Church, of Providence, entry 42. It assumed independent existence as early as 1725. The first building, a plain wooden structure, on the corner of Conimicut and Old Meeting House Roads (now West Shore Road and Church Avenue), had no steeple or bell and only rough benches; it stood about 30 rods from the shore in the northeast part of the old town or village in Warwick. They used this house until about 1829, when it became so dilapidated that they changed their meeting place to the schoolhouse. In 1829 they built and dedicated a new building. Although meetings probably lasted until about 1860, they seem to have had only a nominal existence after 1842, at about the time the Shawomet Baptist Church, entry 96, began to occupy the house. The Shawomet church met in it from 1842 to 1885. However, according to the record book of the Six Principle Baptist Conference, entry 1, 1874-1901, a committee was appointed in 1874 to inquire into the condition of this church. They seem to have started up again about 1875 and lasted until about 1905. In another record book at Erving Matteson's labeled, T. W. D. Baker's Minute Book

of the Old Six Principle Baptist Church of Warwick, R. I., May 6, 1907 - Oct. 22, 1910, under date of June 21, 1907, is the notation "church ground was turned over to a committee composed of T. L. Peirce and T. W. D. Baker, plat in Town Clerk's office, Warwick, Lucy Smith, clerk."

About 1910 there was some litigation over some funds held by two elderly female members; the funds were turned over to the General Conference, entry 1. The first settled pastor was Elder Manasseh Martin, 1725-54.

See: Rhode Island and Massachusetts General Baptist Yearly Conference, minute book, 1 vol., 1874-1901 (Erving R. Matteson, Town Clerk's office, West Greenwich). Richard Knight, History of the General or Six Principle Baptists in Europe and America, Providence, Smith and Parmenter, 1826, 367 pp. (pp. 273-78). Oliver P. Fuller, The History of Warwick, R. I., Providence, Angell, Burlingame & Co., 1875, 380 pp. Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. W. H. Lane, "A Historical Sketch of the Shawomet Baptist Church, Warwick, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1900, 127 pp. (p. 58). Edward Field, ed., State of Rhode Island and Providence Plantations, Boston and Syracuse, Mason Publishing Co., 1902, 3 vols.

Minute books: Old Warwick Baptist Church and Proprietors Meetings, minutes, 1 vol., 1829-83 (Rev. Walter F. Parmelee, West Shore Road, Shawomet). T. W. D. Baker's Minute Book of the Old Six Principle Baptist Church of Warwick, R. I., 1 vol., May 6, 1907 - Oct. 22, 1910 (Erving Matteson, Town Clerk's office, West Greenwich).

9. SOUTH SCITUATE SIX PRINCIPLE BAPTIST CHURCH, 1725 - about 1922, South Scituate Scituate. (General Six Principle Baptist Conference of Rhode Island, about 1725 - about 1922; also in Rhode Island and Massachusetts Six Principle Baptist Association, 1860 - about 1871.)

The first church was built about 1726 near the center of Scituate, on the Plainfield Pike; this structure was given to the town of Scituate about 1827. The last building, a wooden church, was built about 1821; this structure was razed about 1920, previous to the flooding of the district to make the Scituate Reservoir of the City of Providence. After the church was razed, the members joined the Free Baptist Church of North Scituate, entry 216, although they differed somewhat in creed. The first settled pastor was Elder Samuel Fiske 1727-44.

See: Cyrus Walker, History of Scituate, about 1900, ms. (Scituate Town Clerk's Office, North Scituate). Richard Knight, History of the General or Six Principle Baptists, in Europe and America, Providence, Smith and Parmenter 1826, 367 pp. Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols. Gideon A. Burgess, "The Story of North Scituate," in The Owen Soldiers' Monument, North Scituate, R. I., Providence, E. F. Sibley & Co., 1913, 24 pp.

Minute books: minutes, 1762-1848, and members, 1809-23, 2 vols., 1762-1848 (Mrs. William Spencer, Danielson Pike, North Scituate); minutes, 2 vols., 1855-66, and 1 vol., 1887-1918, which also contains minutes of occasional

meetings after 1918, the final entry being Oct. 25, 1923 (Mrs. Benjamin Wood, North Scituate); minutes of meetings of the corporation, 1 vol., 1898 - May 1925 (Mrs. Benjamin Wood).

Register books: members, with some baptisms and deaths, 1 vol., 1855-83, and deaths, 1 vol., 1852-84 (Mrs. Benjamin Wood).

Financial records: found occasionally in minute books.

10. THE EVERITT CHURCH, as early as 1725 - prior to 1784, Waite's Corner, two miles east of Usquepaugh, South Kingstown. (Six Principle Baptist Yearly Meeting, about 1725 - prior to 1784.)?

While it has been stated that this church existed as early as 1725, Knight, in a doubtful statement, places its origin as 1680. It was in fellowship with the First Baptist Church of Providence, entry 42. The Everitt Church was represented by their pastor at the Yearly Meeting of the Six Principle churches, entry 1, at Newport in 1729; they also sent him with a letter to the council held in Providence in 1731. [The meeting house mentioned in this letter as new, is believed to be the one located at Waite's Corner, two miles east of Usquepaugh, which fell to decay early in the nineteenth century]. This church held to general redemption. Elder David Sprague, who had changed to particular redemption views, preached these latter views, with the result that divisions ensued and the church finally became extinct. Backus, in 1784, says it was long dissolved. The first settled pastor was Elder Daniel Everitt, 1725? - about 1750.

See: Richard Knight, History of the General or Six Principle Baptists, in Europe and America, Providence, Smith and Parmenter, printers, 1826, 367 pp. Isaac Backus, A History of New England with Particular Reference to the Denomination of Christians called Baptists, Newton, Mass., Backus Historical Society, 1871, 2 vols. Samuel F. Hancock, "Historical Sketch of the First Baptist Church, of South Kingstown, R. I., " Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1878, 92 pp. (p. 17).

11. SIX PRINCIPLE BAPTIST CHURCH OF CUMBERLAND [Elder Ballou Meeting House], 1732 - about 1816, Ballou Meeting House Road, north of Iron Rock Hill, Cumberland. (Baptist Yearly Meeting of the Ancient Order of the Six Principles of the Doctrine of Christ and His Apostles, probably 1732 - about 1816.)

This group probably met in log cabins of the members from about 1713 until about 1746, when they built their meeting house. This building, which stands today, was built by Elder Josiah Cook and other members. It is a plain wooden meeting house without steeple or bell, with its beams and joists fastened by wooden pins, its shingled sides weathered, no paint inside or out, and its sills set near the ground. It is 29 ft. long by 26 ft. wide and has galleries on three sides. Men and women were separated, as in Friends' meeting houses, by a partition thru the center of the house, two outside doors, and separate stairways inside, to the galleries. The seats on the main floor are oak planks. Six double rows of pews face the pulpit with four single pews on the side. These are fastened to the floor with wooden pins. The original bare walls and ceiling have been plastered, and the windows and shutters are of more recent date.

This congregation seems to have died out about 1816, certainly before 1824, as they are not listed in the minutes of the Conference, entry 1, for that year or afterward. Conference minutes, 1817-23, were not found. Since that time the building has been used by various groups for religious gatherings and patriotic meetings.

The building was known as the Elder Cook Meeting House from 1746 to about 1780 when the name was changed to Elder Ballou Meeting House, in honor of Elder Abner Ballou who held the pastorate from 1775 to 1806. The Elder Ballou Meeting House and Burial Ground Society was incorporated in 1905 for the purpose of continuing the historical identity and caring for the building and grounds. Membership is limited to descendants of those who worshipped there and of those who are buried in the "Old Burial Ground." This society meets every two years. The first settled pastor of the church was Elder Josiah Cook, 1732-67, possibly until 1775 when Elder Abner Ballou took over the pastorate. See: Anna M. Whipple, History of the Elder Ballou Meeting House, Woonsocket, pub. not given, 1910. Anne Wales, The Elder Ballou Meeting House, Providence, Elder Ballou Meeting House and Burial Ground Society, 1937, 12 pp.

Elder Ballou Meeting House and Burial Society minute book: 1 vol., 1905-- (Mrs. Gertrude Coff, R. F. D. Manville, Lincoln).

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Elder Ballou Meeting House and Burial Society treasurer's records: 1 vol., 1905-- (Lester Wales, 60 Taft Ave., Providence).

12. OLD BAPTIST CHURCH OF WARWICK, 1744-1805, East of Apponaug, near the Cove, Warwick. (Six Principle Baptist Yearly Meeting, about 1744 - about 1805.)?

The first meetings were held at the Old Fulling Mill, by a group from the Warwick and East Greenwich churches, entries 8 and 5, and in Old Warwick. Services were discontinued because of a change in the religious sentiments of the first pastor. It was reorganized between 1785 and 1792 under Elder David Corpe, but meetings were soon discontinued. The date of building the meeting house is not known; it was remodelled into a dwelling house about 1825. The first settled clergyman was Elder Benjamin Pierce, 1744 - ?

See: Richard Knight, History of the General or Six Principle Baptists, in Europe and America, Providence, Smith and Parmenter, printers, 1826, 367 pp. (p. 293). Oliver P. Fuller, The History of Warwick, R. I., Providence, Angell, Burlingame & Co., 1875, 380 pp. (p. 21). Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. (p. 330). J. R. Cole, History of Washington and Kent Counties, New York, W. W. Preston & Co., 1889, 1344 pp. (pp. 955-56).

13. SIX PRINCIPLE BAPTIST CHURCH,¹ 1749? - about 1832, Burrillville. (Six Principle Baptist Yearly Meeting, 1749? - about 1832.)

The members of this church came from the Smithfield Six Principle Baptist

1. This congregation seems to be continuous from 1749. There may not have been a formal organization until 1786, but writers of this faith call 1749 the beginning of the congregation.

Church, entry 6; it was a branch of that church prior to organizing as a separate congregation. At first they met in homes; later they had the use of the Chepachet meeting house in Gloucester, built in 1756, and owned by the Smithfield Six Principle Baptist Church.

About 1786-88, they built a meeting house 4 miles northwest of Chepachet, near the center of Gloucester, with funds received from a lottery granted by the General Assembly in 1786 to the "Old Standing Baptist Society." This church was instituted in Gloucester, but the members and meeting house were included in Burrillville when that town was set off from Gloucester in 1806. The Free Will Baptists, entry 198, were allowed the use of the meeting house on half of the first days, but a misunderstanding took place which was never settled and the Six Principle church "went into a low state," and by 1827 was almost extinct. The first settled pastor was Elder Edward Mitchell, ? - about 1781. See: Richard Knight, History of the General or Six Principle Baptists, in Europe and America, Providence, Smith and Parmenter, printers, 1826, 367 pp. (pp. 279-81). Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols. (II, p. 531).

14. ANCIENT SIX PRINCIPLE BAPTIST CHURCH OF JESUS CHRIST, IN COVENTRY, [Maple Root Church], 1762-- , Hill Farm Road, Coventry. (General Six Principle Baptist Conference of Rhode Island, about 1763--; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860-76.)

Although this group, that had left Frenchtown and settled at Maple Root Plains in Coventry, was set off from the Old Warwick Church, entry 8, May 17, 1744, it was not fully organized until Oct. 14, 1762, as the members had been somewhat scattered and unable to organize prior to that time. The first building [date unknown] has fallen to decay; the site is now the Maple Root Cemetery. The present structure, built in 1797 and dedicated in 1798, is a white Colonial building that looks like a dwelling-house. It was originally located across the road. This church is commonly known as the Maple Root Church, and is the mother church of several Six Principle Baptist churches in Rhode Island. The first settled pastor was Elder Timothy Greene, 1763-70. See: Richard Knight, History of the General or Six Principle Baptists, in Europe and America, Providence, Smith and Parmenter, 1826, 367 pp. Oliver P. Fuller, The History of Warwick, R. I., Providence, Angell, Burlingame & Co., 1875, 380 pp.

Minute books: church minutes, baptisms, members, and some deaths, 1 vol., 1762-91; church minutes, 1 vol., 1792-1813; minutes of church business meetings, 1 vol., 1813-93; minutes of church business meetings, mostly annual, 1 vol., 1894-1923 (Erving R. Matteson, Town Clerk's office, West Greenwich). Minutes of Church and Covenant meetings, a transcription, 1 vol., 1782-1838; minutes of Covenant Meetings and some baptisms, 1 vol., 1839-84; minutes of Covenant Meetings, 3 vols., 1885-- (Erving R. Matteson). Minutes of the Corporation, charter, and treasurer's reports, 1 vol., 1824-1906; minutes of the Corporation, 1 vol., 1907-- (Erving R. Matteson).

Register books: members, arranged alphabetically, including some deaths and dismissals, transcriptions, 2 vols., 1844 and 1858 (Erving R. Matteson).

Sunday School records: attendance, no names mentioned, officers, scholars, visitors, and collections, 2 vols., 1896-1920 (Erving R. Matteson).

Other records: penciled minutes of a church meeting, 1 sheet of paper, 1862; committee report to the Conference, 1 sheet of paper, no dates; certificate of members, 1 sheet of paper, 1847, 1861, and 1863; circular letter by Rev. Richard Knight, regarding faith, 1 sheet, 1847 (Erving R. Matteson).

15. CHURCH OF CHRIST IN CRANSTON, about 1764 - about 1793, Knightsville, Cranston. (Six Principle Baptist Yearly Meeting, about 1764 - about 1793.)?

As early as 1733, a society composed chiefly of members of the Providence, entry 42, and Warwick, entry 8, churches was gathered in Knightsville by Elders Thomas Burlingham [Burlingame] and Samuel Winsor, of the First Baptist Church, Providence, who were Six Principle Baptists. Meetings probably were held in homes. About 1764, the Elders, who were getting on in years, recommended the formation of a church. It was organized May 28, 1764, with the above-mentioned members of the Providence and Warwick churches being dismissed by their churches. They called Elders Elisha Greene and Charles Rhodes as pastors. Knight states "they erected a meeting house in the south part of the town, about 4 miles from Providence"; another account states that a dwelling-house was purchased in 1770 and used as a meeting house; most sources do not speak of a meeting house. Elder Rhodes was refused fellowship in 1766 because of changes in his sentiments, and Elder Greene was old and infirm by 1781. The church became scattered and dissolved about 1793, some members returning to their former churches and some going to other churches, including the Johnston church, entry 235. The first settled clergymen were Elder Elisha Greene, 1764-81, and Elder Charles Rhodes, 1764 - about 1766; they served as co-pastors.

See: Richard Knight, History of the General or Six Principle Baptists, in Europe and America, Providence, Smith and Parmenter, 1826, 367 pp. Gideon A. Burgess, "The Story of North Scituate," in The Owen Soldiers' Monument, North Scituate, R. I., Providence, E. F. Sibley & Co., 1913, 24 pp. Wilfred E. Stone, The Knightsville Meeting House, Cranston, Wilfred E. Stone, 1927, 22 pp.

16. SIX PRINCIPLE BAPTIST CHURCH OF FOSTER, 1769-1837, South Foster (near Hopkins Mills), Foster. (Six Principle Baptist Yearly Conference, before 1791 - about 1836.)

This group met in various homes from 1769 to 1790, then 1790-1837 in a wooden meeting house built near Hopkins Mills on a lot known as the Meeting House Land, given for that purpose by Barnard Haile. This structure was dedicated in 1790. Prior to 1791 it was known as the Baptist Church of Christ of Scituate. The name was changed to Six Principle Baptist Church of Foster [the Town of Foster was taken from Scituate in 1781], and the church joined the Six Principle conference by 1791. Knight states that this group was in a low state about 1827. The remaining members, most of whom probably lived in Scituate, joined the Six Principle Baptist Church of Johnston, entry 235, in 1837. The first Six Principle ministers were Elders John Williams, 1769 - ?, and John Westcott, 1791 - ? See: Richard Knight, History of the General or Six Principle Baptists, in Europe and America, Providence, Smith and

Parmenter, 1826, 367 pp. Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols.

Minute books: minutes, baptisms, members, and deaths, 1 vol., 1769-1837 (Mrs. Emma A. Adams, 143 Putnam Ave., North Providence).

FIRST BAPTIST CHURCH OF JOHNSTON.

Organized in 1771. There were Six Principle people in Johnston, apparently, as early as 1758, but the formal organization did not come until later. This congregation was formed by a group of 67 members of the First Baptist Church, Providence, entry 42, who withdrew because "the laying on of hands" had become a matter of indifference to Manning and others in the Providence church. This church was a member of the Conference, entry 1, 1777 - about 1843. See entry 235.

17. SECOND SIX-PRINCIPLE BAPTIST CHURCH OF GLOUCESTER, about 1780 - about 1827, southwest part of Gloucester, near the Foster-Gloicester line. (Six Principle Baptist Yearly Meeting, about 1780 - about 1824.)

Very little information has been gleaned from the sources which refer to this church. Knight states, in 1827, "Their visibility as a church has almost disappeared for several years." The first settled pastor was Elder Stephen Place, 1780 - about 1792, who returned to this church in 1801, and preached there for a short time. See: Richard Knight, History of the General or Six Principle Baptists, in Europe and America, Providence, Smith and Parmenter, 1826, 367 pp. (pp. 290-291). Thomas W. D. Baker, The Old General or Six Principle Baptists, Coventry, John D. Bradshaw, 1904, 31 pp.

18. SECOND FULLING MILL CHURCH, 1785-1805, Fulling Mill, Apponaug, Warwick. (Six Principle Baptist Yearly Meeting, about 1785 - about 1805.)?

This group repaired the old meeting house which belonged to the former church at the Fulling Mill, entry 12. This church was distinct from the former one at this place. It was organized after the Revolutionary War by members of the East Greenwich church, entry 5; who were set off from that church by mutual agreement. They were led by their first settled pastor, Elder David Corpe, 1785 - ?, who was formerly a member of the church at East Greenwich. See: Richard Knight, History of the General or Six Principle Baptists, in Europe and America, Providence, Smith and Parmenter, 1826, 367 pp. (p. 293). Thomas W. D. Baker, The Old General or Six Principle Baptists, Coventry, John D. Bradshaw, 1904, 31 pp.

19. SIX PRINCIPLE BAPTIST CHURCH OF CHRIST IN CRANSTON, 1816 - about 1866, Phenix Ave., Knightville, Cranston. (Rhode Island and Massachusetts General Baptist Yearly Conference, 1816 - about 1866; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860 - about 1866.)

The Benevolent Baptist Society of Cranston, formed in 1806, built a wooden meeting house about 1807 that looked like a Colonial dwelling-house. The Baptists living in the vicinity were Six Principle Baptists belonging to the Johnston Church, entry 235, from which they were set off in 1816 when they

organized this church. In 1819, their pastor, Elder Henry Tatem, became imbued with Freewill ideas and withdrew, with a majority of the members, and organized a Freewill church, entry 200, which met in the same house. The remnant of the Six Principle group continued to use it also. They applied to the Yearly Meeting, entry 1, for assistance and were accepted as Cranston Church. The Freewill people left the building about 1838, and the Six Principle group re-entered it after repairs and rededication, about 1841. After about six months had passed, the Freewill people were invited to occupy it half of the time. Any group of Baptists could use it upon the consent of three members of the Benevolent Baptist Society; in fact any other denomination of Christians could use it, if Baptists did not, on the same conditions, but differences arose again between the Six Principle and Freewill congregations. From 1844 to the latter part of 1849, meetings were held in the Franklin schoolhouse. The congregation was "in a low state" according to their own records. The last three meetings in 1849, all those in 1850, and meetings up to June, 1851, were held in the meeting house; also one meeting on Aug. 9th, 1851. The schoolhouse was probably used for most of the meetings after that. The Annual Meeting of the Old Six Principle or General Baptist Conference, entry 1, was held at the Knightsville Meeting House in 1853. The last mention of the Cranston church in the Six Principle Conference minutes was about 1865, although they practically ceased to exist after 1859. A branch of this church, established at Natick, became a separate church, entry 26, in 1844.

This church, in addition to the name used in the heading of this entry, was also known as the Old Baptist Church of Cranston; and in the Six Principle Conference minutes as Cranston Church. The first settled pastor was Elder Henry Tatem, 1816-19; he came from the Johnston church, entry 235. See: Rhode Island and Massachusetts General Baptist Yearly Conference, Minutes, Providence, the Conference, 1816-66, 20 pp. over.

Minute books: Original book No. 2, minutes, baptisms, members, and deaths, 1 vol., 1819-42. In front of this book is the following note: "Book No. 1 was kept by those that went of [sic] from the ch under Elder H. Tatem they refusing to give them up the Church Clerk who kept the Book being among those that revolted" (Elder Warren Dawley, South County Trail, near Richmond-S. Kingstown line, Richmond); book No. 3, minutes, baptisms, members, and deaths, 1 vol., 1842-46 (Elder Warren Dawley). Copies minutes of covenant meetings, 1842-44, and church meetings, 1842-53, also contains some baptisms, members, deaths, and miscellaneous notes, 1 vol., 1842-53, copied in 1888 by Bowen A. Sweet (Erving R. Matteson, Town Clerk's office, West Greenwich).

Register books: 1 vol., 1846-53, names of 42 members who signed list to be represented in the Yearly Conference in 1846, a few deaths and dismissals, and the notation of an effort to get another list of members in 1853; also the notation of the fact that there were monthly meetings until Aug. 13, 1853 (Erving R. Matteson).

20. SIX PRINCIPLE BAPTIST CHURCH OF CHRIST IN WEST GREENWICH, 1823 - about 1873, West Greenwich Center, West Greenwich. (Rhode Island and Massachusetts General Baptist Yearly Conference, 1823 - about 1873; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860 - about 1873.)

This church was started as a branch of the Maple Root Church, entry 14, for the benefit of members living in the western part of West Greenwich.

Meetings were held in homes and in a union meeting house, known as the "Plain Meeting House," near West Greenwich Center, which was built by the Independent and Union Society of West Greenwich about 1822 for the "use of all Christian Denominations." One account says the building was built in 1822, another says in 1825, on land belonging to Amos Carpenter. In 1853 they probably met in homes, as the Plain Meeting House seems to have been in a dilapidated condition. It was repaired in 1856, but it is not known whether they held further meetings in it. About 1868 they merged into the West Greenwich Baptist Church, entry 50; which met in the Plain Meeting House. The pastor of the Calvinistic body, at the time, was Rev. John Tillinghast. The first pastor of this Six Principle church was Elder William C. Manchester.

See: Richard Knight, History of the General or Six Principle Baptists, in Europe and America, Providence, Smith and Parmenter, 1826, 367 pp. Henry Jackson, An Account of the Churches in Rhode Island, Providence, George H. Whitney, 1854, 134 pp. J. R. Cole, History of Washington and Kent Counties, New York, W. J. Preston & Co., 1839, 1544 pp.

Minute books: minutes of monthly meetings, covenant and business, including baptisms and members, 1 vol., 1823-68 (Erving Matteson, Town Clerk's office).

21. CHARLESTOWN BRANCH OF THE FIRST SIX PRINCIPLE BAPTIST CHURCH IN RICHMOND, 1825-82, Burdickville, Charlestown. (For Conference and Association affiliation see First Richmond Six Principle Baptist Church.)¹

First meetings were held in a schoolhouse at Niantic, now Bradford, and in private homes. The church was built in 1867, and dedicated in 1871, on land deeded to the congregation by Ira Kenyon. One of the old members believes the building was either burned down or wrecked. No meetings were held after 1880, although this church did not become actually defunct until 1882. The first settled pastor was Elder Gilbert Tillinghast, 1866-71, who seems to have started the keeping of records.

Minute books: minutes, baptisms, marriages, members, and deaths, 1 vol., 1866-80 (Mrs. Paul Hawkins, Kingston Road, near junction of Routes 138 and 112, Richmond).

Financial records: treasurer's account book, 1 vol., 1876-82 (Mrs. Paul Hawkins).

ROGER WILLIAMS BAPTIST CHURCH, Providence.

Organized 1830. Member of the Conference, 1831-35. See entry 211.

22. SIX PRINCIPLE BAPTIST CHURCH, 1832? - 1846?, Curtis Corner, South Kingstown. (Six Principle Baptist Yearly Conference, 1832-46.)

This church was abandoned; it fell in sometime after 1878 and no trace

1. The history of this organization as an active congregation seems to end in 1882, and yet it is listed in Conference records until 1904 as a branch of the First Richmond Church, entry 7.

of it can be seen today. It was located a short distance west of the present Curtis Corner Baptist Church, entry 222.

COVENTRY CENTRAL SIX PRINCIPLE BAPTIST CHURCH, Coventry.

Organized 1840. Known as the Knotty Oak Church. See entry 89.

23. SCITUATE UNION SIX PRINCIPLE BAPTIST CHURCH, 1841 - about 1921, Kits Corners, on the Kent-Coventry road, Kent, Scituate. (General Six Principle Baptist Conference of Rhode Island, 1841 - about 1871, and 1883 - about 1921; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860-76.)

This church was organized July 5, 1841, by Elders Pardon and Thomas Tillinghast with 48 members from the Maple Root Church, entry 14, who resided in this vicinity; reorganization took place in 1877 and in 1883. The small white church building was probably occupied by two denominations when first built. The land on which the building stood was condemned by the Water Board of the City of Providence in 1916. Services were held from time to time until 1923, although the last Covenant Meeting was held Aug. 18, 1918. The building was dismantled by the City of Providence in 1923. A petition was presented to the Superior Court of Providence County in 1925, for the transference of funds and personal property to the General Six Principle Baptist Conference of Rhode Island, entry 1. According to records it was known as the Six Principle Baptist Union Church, of Scituate, at the time of its organization in 1841, at the time of a reorganization in 1883, and in the petition to the Superior Court in 1925. In the record book, 1877-83, it is called Christian Union Church of Scituate, and in that of 1912-18 it is called Scituate Union Six Principle Baptist Church of Kent, R. I. It was locally called Kent Union Church. The first pastor was probably Elder Pardon or Thomas Tillinghast.

See: Equity case 7469, Superior Court, Providence County; on the petition of George P. Howard and others (Providence County Court House, 250 Benefit St., Providence). Cyrus Walker, History of Scituate, R. I., about 1900, ms. (Scituate Town Clerk's office, North Scituate).

Minute books: minutes of Covenant Meetings including some members, deaths, and dismissals, 1 vol., 1841-72; reverse of book contains principles of church, list of petitions, business meetings, communications, letters of admonition, and certificates of acceptance and removals, 1878 (Mrs. Hertilla Matteson, R. F. D. Hope, R. I.). Minutes of Covenant Meetings, including some baptisms and members, 1 vol., 1877-83 (Mrs. Hertilla Matteson). Minutes of Covenant Meetings, including some baptisms, charter members (1883), members and covenant, 2 vols., 1883-1918 (Mrs. Hertilla Matteson).

Sunday School: minutes and financial reports, 1 vol., 1880-89 (Mrs. Hertilla Matteson). Attendance and collections, 1 vol., 1880-85; 1 vol., 1890-94; 2 vols., 1901-16 (Mrs. Hertilla Matteson). Annual reports on attendance and financial reports, 1 vol., 1900-10; also contains list of personal property of Kent Church, Aug. 19, 1918, record of auction sale at Kent Church, Sept. 10, 1918, with amounts received for articles of personal property, and a record dated Sept. 1, 1918 - Aug. 1, 1925, Scituate Union Church to George P.

Howard Dr., for taking care of property and looking up records and paying lawyers' fees (Mrs. Hertilla Matteson).

Financial records: treasurer's record of money taken in and paid out, 1 vol., 1906-18, and one entry of money paid out, 1923 (Mrs. Hertilla Matteson).

24. NOOSENECK SIX PRINCIPLE BAPTIST CHURCH, 1842 - about 1891, West Greenwich. (General Six Principle Baptists of Rhode Island and Massachusetts, 1856-91; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860 - about 1871.)

This church was the Nooseneck branch of the Maple Root Church, entry 14, from 1842 until 1866, when it became an independent church. The last mention of it in the Six Principle Conference records, entry 1, is in 1891. See: J. R. Cole, History of Washington and Kent Counties, New York, W. W. Preston & Co., 1839, 1344 pp. (p. 1173).

Minute books: minutes of covenant meetings, 1 vol., 1842-66; this volume also contains notes made from Pardon Hopkins' papers, after he died, of meetings with the names of people present, but very little business, 1866-68 (Erving R. Matteson, Town Clerk's office, West Greenwich).

25. CROMPTON SIX PRINCIPLE BAPTIST CHURCH, 1842 - about 1920, Church St. and Cowesett Road, Crompton, West Warwick [formerly part of Warwick]. (General Six Principle Baptist Conference of Rhode Island, about 1843 - about 1920; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860 - about 1869.)

This congregation received help from Maple Root Church, entry 14, until 1845. Services were held from 1842 to 1844 in the old Centerville school-house. In 1844 a small wooden building, still standing, was built at Church Street and Cowesett Road. Services were held there until about 1920. The first settled clergyman was Elder H. B. Locke, 1842-43. See: Oliver P. Fuller, The History of Warwick, R. I., Providence, Angell, Burlingame & Co., 1875, 380 pp.

26. NATICK SIX PRINCIPLE BAPTIST CHURCH, 1842 - ?, Natick, Warwick [now West Warwick] (Old General Baptist Yearly Conference of Rhode Island and Massachusetts, 1842-51.)

This group received help, 1842-44, from the Cranston church, entry 19. They met at first in a meeting house built by Governor Sprague in 1838, in rotation with the Calvinistic Baptists, entry 86, and the Methodists; it was a typical New England church with tower and bell. After 1839, the Calvinistic Baptists seem to have been the only occupants. Information is lacking as to where the Six Principle group met after that. The last listing of this church in the Conference minutes was in 1851. The first pastor was Elder N. W. Warner.

See: Richard Knight, History of the General or Six Principle Baptists, in Europe and America, Providence, Smith and Parmenter, 1826, 367 pp. Oliver P. Fuller, The History of Warwick, R. I., Providence, Angell, Burlingame,

& Co., 1875, 380 pp. Thomas W. D. Baker, The Old General or Six Principle Baptists, 1621-1904, Coventry, John D. Bradshaw, 1904, 31 pp. Wilfred E. Stone, The Knightsville Meeting House, Cranston, printed by Wilfred E. Stone, 1927, 22 pp. (p. 10).

27. OLD SIX PRINCIPLE BAPTIST CHURCH, about 1851-1870?, Exeter. (Rhode Island and Massachusetts General Baptist Yearly Conference, 1853-- about 1870; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860-69.)

"This denomination of Baptists has had a church organization for more than 100 years in this town, although at present (1878) the members are not numerous. Services are held in the schoolhouse at Millville every fifth Sunday." - Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. (p. 152).

28. FIRST SIX PRINCIPLE BAPTIST CHURCH OF SOUTH KINGSTOWN, 1854-- , Waite's Corner, West Kingstown, South Kingstown. (General Six Principle Baptist Conference of Rhode Island, about 1857 - about 1876, and 1886--; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860-76.)

Services were held in private homes and in the schoolhouse at Waite's Corner, probably from 1837 until 1854, at which time the present church building, a plain wooden structure without a belfry, was built; it was dedicated about 1858. When first organized it was known as the South Kingstown Branch of the First Six Principle Baptist Church of Richmond; see entry 7, for the Richmond church. It became an independent church about 1857. One or two meetings are now held each year. The first settled clergyman was Elder Henry Jacques, 1854-58, who also taught school in Exeter.

See: Daniel E. Rodman, Articles of Faith, etc. With a Brief History of the First Six Principle Baptist Church of South Kingstown, Providence, E. A. Johnson & Co., 1887, 14 pp. J. R. Cole, History of Washington and Kent Counties, New York, W. W. Preston & Co., 1889, 1344 pp. (p. 592).

Minute books: 1 vol., 1854-- (Mrs. Carrie Brayman, West Kingstown).

Register books: baptisms, marriages, members, and deaths, 1 vol., 1854-- (Mrs. Carrie Brayman).

Financial records: 1 vol., 1854-- (Elder Warren Dawley, South County Trail, near Richmond-South Kingstown line, Richmond).

29. EAST GREENWICH UNION CHURCH, about 1855 - about 1866, East Greenwich. (Rhode Island and Massachusetts General Baptist Yearly Conference, 1855 - about 1866; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860 - about 1866.)

The only information on this group is that it sent representatives to, and was a member of, the Conference and Association as above; it is listed in the yearly minutes of the Conference and Association for the years indicated.

30. BETHEL SIX PRINCIPLE BAPTIST CHURCH, 1857-1908?, Birch Hill, near River Point, Warwick [now West Warwick]. (General Six Principle Baptist Conference of Rhode Island, 1857-1908?; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860 - about 1871.)

The first meetings were held in the Arkwright schoolhouse and private homes in Phenix. In 1827 services were being held one Sunday a month in the Phenix and Lippitt schoolhouse in Phenix, in addition to those at the Arkwright schoolhouse. A church building was erected in Phenix in 1838, which was later sold to liquidate the existing debt on the structure. It seems to have been known, prior to 1857, as the Phenix Branch, of the Maple Root Church, entry 14, although a deed to the land upon which the 1838 structure was built calls it the Lippitt and Phenix Six Principle Baptist Church. Although weak prior to 1857, this congregation built a new house at Birch Hill and became an independent church in that year. The Birch Hill structure was enlarged in 1859.

Prior to 1860 covenant meetings were held at Arkwright every other month, and the communion monthly at the Bethel structure; subsequently it was voted to hold the communion services once in three months at Arkwright. The first settled pastor was Elder Thomas Tillinghast, 1857-63. See: Oliver P. Fuller, The History of Warwick, R. I., Providence, Angell, Burlingame & Co., 1875, 380 pp. Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp.

Minute books: minutes of covenant meetings, also baptisms, and confession of faith, while a branch of the Maple Root Church, 1 vol., 1834-40 (Erving R. Matteson, Town Clerk's office, West Greenwich). Minutes of two meetings regarding ordinations to be held by the Phenix Branch at the Maple Root Church, 1 sheet of paper, 1846 (Erving R. Matteson). Minutes of a covenant meeting at Arkwright, 1 sheet of paper, Nov. 30, 1850 (Erving R. Matteson),

Other records: notebook of clerk who was probably sent out by the Conference or Association to weak churches, which includes minutes of meetings at Arkwright schoolhouse, Bleach House, [Arkwright?], and at Bethel, [Riverpoint], and Swansea [Mass.], 1 vol., 1854-58 (Erving R. Matteson). Deeds for the land upon which to erect a church for the Lippitt and Phenix Six Principle Baptist Church, in the northeast part of Phenix village, on the side of the old road leading by a schoolhouse (Erving R. Matteson).

31. THIRD EAST GREENWICH SIX PRINCIPLE BAPTIST CHURCH, about 1858--, Frenchtown, East Greenwich. (General Six Principle Baptist Conference of Rhode Island, 1858--; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860-78.)

At least as early as 1836, members of the Maple Root Six Principle Baptist Church, entry 14, residing in the vicinity of Frenchtown, met as a branch in the Third East Greenwich Seminary building. This building, also called the Frenchtown Catholic Seminary, was built for religious and educational purposes by a group, composed chiefly of Six Principle Baptists residing in the Frenchtown section, about 1805. The building, still used, is a white wooden structure with belfry and bell. From 1858 to 1894 it seems to have been owned jointly by this church and the Warwick and East Greenwich

Baptist Church, entry 47, which began to hold meetings in it about 1805. This Six Principle group was left in sole possession when the other congregation became defunct in 1894. The first settled pastor was Elder Thomas Tillinghast, 1858-68.

Minute books: minutes, while a branch of the Maple Root Church, 2 paper-covered vols., 1836-58; minutes of regular and covenant meetings, marriages, members, and deaths, 2 vols., 1858-- (Mrs. Charles Webster, Exeter).

Earnest Workers Society: secretary's and treasurer's records, 1 vol., 1926-- (Mrs. Arthur Briggs, Middle Road, Frenchtown).

Financial records: 2 vols., 1918-- (Mrs. Francis Bailey, South County Trail, Frenchtown).

TABERNACLE, Fiskeville, Scituate.

Organized about 1872. Member of the Conference, 1872-76. See entry 240.

32. SIX PRINCIPLE BAPTIST CHURCH OF SOUTH FOSTER, 1874? - 1876?, South Foster. (Rhode Island and Massachusetts General Baptist Yearly Conference, 1874-76.)

Nothing has been found concerning this group except the fact that its name appears in the Conference minutes for the years 1874 to 1876 as having sent representatives to the Conference, entry 1. See: Rhode Island and Massachusetts General Baptist Yearly Conference, Minutes, 1 vol., 1874-1901 (Erving R. Matteson, Town Clerk's office, West Greenwich). Rhode Island and Massachusetts General Baptist Yearly Conference, Minutes, Providence, the Conference, 1874-76, 14 pp., aver.

33. MOUNT OLIVE CHURCH (Colored), 1904 - after 1908, Kingston, South Kingstown. (General Six Principle Baptist Conference of Rhode Island, 1904 - after 1908.)

Information on this church is meager. Elder Warren Dawley, pastor of the Waite's Corner Church, entry 28, states that Elder Thomas W. D. Baker was instrumental in forming a Six Principle church, probably about the turn of the century, composed of colored people, at Kingston, and that it went out of existence between 1908 and 1915; an article in the Providence Journal, of Sept. 9, 1908, page 3, states that they were represented in the Yearly Conference, entry 1, in 1908. Other living Six Principle Baptists state also that there were representatives of this church at the meeting of the Conference "for a few years" after the beginning of the 20th century.

Note: The following Baptist churches, appearing under the above running title, constitute the largest group of Baptist churches in Rhode Island. Many of them were in existence, or even became defunct, before the Northern Baptist Convention, entry 34, was organized in 1907. However, the active churches today that belong to the Rhode Island Baptist State Convention, entry 35, thru membership in the Warren, entry 36, Providence, entry 37, or Narragansett, entry 38, Associations are of course listed as Northern Baptist Convention churches. By extension, churches that belonged to these Associations previous to 1907 should properly be considered "regular" or "associated" churches, and are therefore included in this group. Active churches in the Roger Williams Association, entry 194, are now members of this group, but they appear in the Freewill section in order to show, thru their early history, the complete picture of that group in Rhode Island.

34. NORTHERN BAPTIST CONVENTION, 1907--.

As early as 1844 Northern Baptist churches separated from Southern churches, presumably over the slavery question and over methods of raising and distributing missionary funds. The Home, and Foreign, Missionary Societies, and the Publication Society, all formed long before the split, continued to function successfully.

In 1907 at Washington, D. C., the Northern Baptist Convention was formed. The Convention is a corporation, chartered under the laws of the State of New York "with broad powers to conduct religious work, receive and expend funds, act as financial trustee, and affiliate with other similar bodies. Previously the churches operated through their missionary societies. Now they united their far-flung interests in an inclusive corporation." ¹

The above-mentioned Missionary Societies continue as Cooperating Organizations with help from the Women's Foreign, and Home, Missionary Societies. They maintain their own charters and management. A Board of Education was incorporated to supervise Baptist work among schools and colleges. Later developments include closer relationship of the Baptist State conventions and better grade City Mission Societies with the Northern Baptist Convention as Affiliated Organizations. "The Cooperating Organizations and the Affiliated Organizations assist the convention in raising and distributing funds under what is known as the cooperative plan, with a unified budget. Other organizations related to or associated with the Northern Baptist Convention are the American Baptist Historical Society, Baptist Young People's Union of America, National Council of Northern Baptist Men, and Ministers Council." ² The Convention maintains relations with other Baptist Conventions, with the Federal Council of Churches of Christ in America, and has been strongly represented at the world councils at Edinburg and elsewhere.

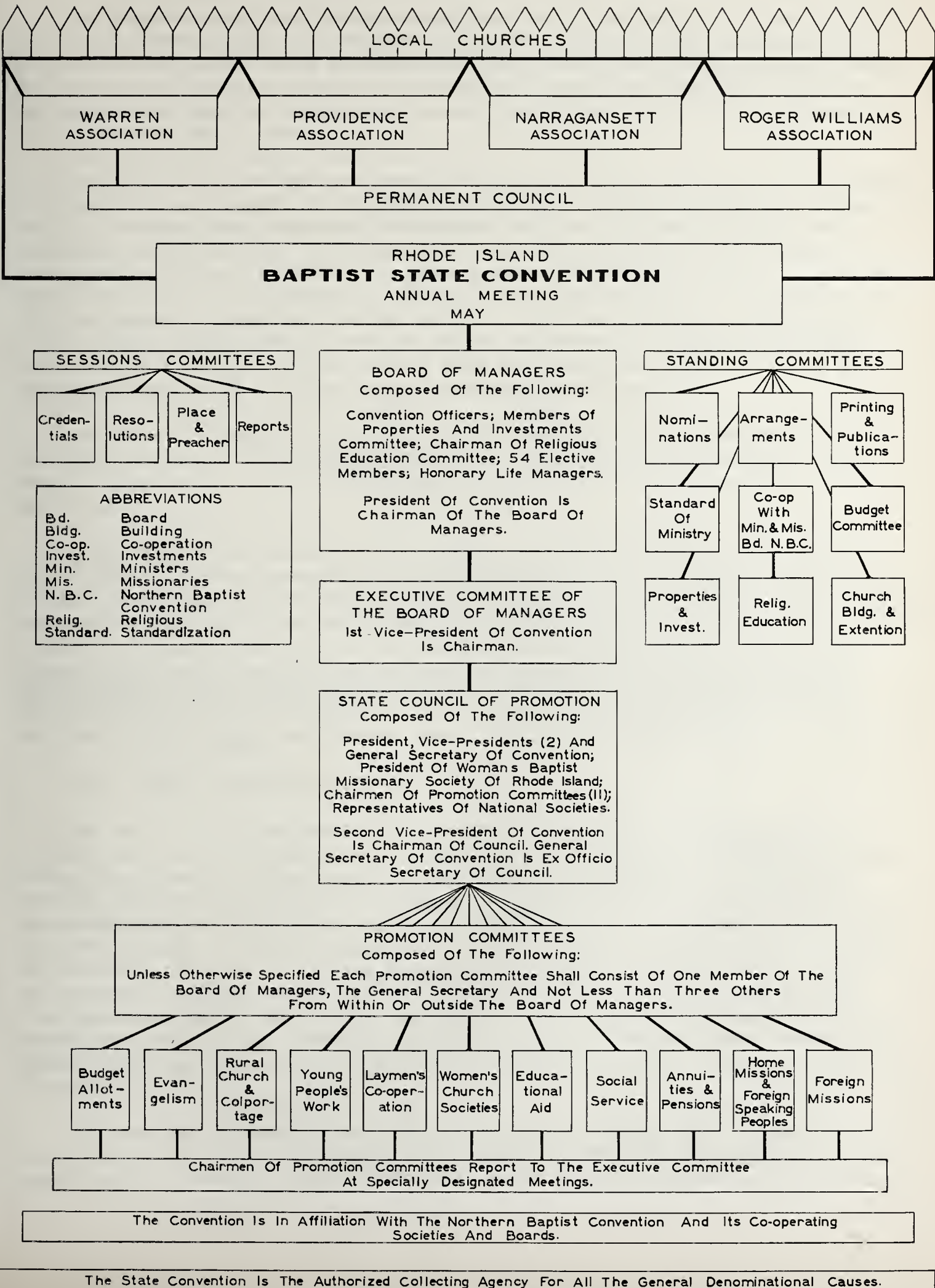
The Northern Baptist Convention is composed of accredited delegates from member churches and ex-officio delegates from certain national and state bodies. Between sessions management is vested in a General Council. There

1. Census of Religious Bodies: 1936, "Baptist Bodies," p. 26.

2. Ibid, p. 27.

BAPTIST CHURCHES – NORTHERN BAPTIST CONVENTION

ORGANIZATION IN RHODE ISLAND



Association, entry 194, in 1914. The Depression of the 1930's was felt by everyone, but the Convention continues in growth and service.

In organization, the State Convention fits in between the Associations and the Northern Baptist Convention, entry 34, although some contributions are received directly from the churches and turned over to the national body. The individual Baptist churches value their independence and the Convention is granted no legal or legislative jurisdiction over them; it merely serves to concentrate their work.

Article II of the by-laws reads as follows: "The objects of this Convention shall be to promote in the State of Rhode Island the preaching of the Gospel; to establish, maintain, and assist Baptist Churches, Bible schools and Young People's Work; to inaugurate and foster missions for resident foreigners and their children; to give expression and efficiency to denominational unity and enterprise by support of the Northern Baptist Convention and its Co-operating Organizations to create and foster interest in Evangelism, Social Service and whatever work the Baptist Churches of Rhode Island may unite in undertaking; to give needed expression to the opinions of its constituency upon moral, religious and denominational matters."

The latest [1940] figures show the Convention with 110 member churches [3 in Massachusetts], with 23,434 members, which is an increase over last year. There are 15,402 in the Sunday Schools and 2777 in Young People's Societies.

See: Extract of minutes, 1825, 1829, and 1831-35 [ms. copy], (Rhode Island Baptist State Convention, 144 Westminster St., Providence); 1826-28, printed as last page of Warren Association Minutes; Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1830 and 1836--, 100 pp. aver. Arthur H. Granger, "History of the Rhode Island Baptist State Convention," Hymns, Odes, and Discourses Delivered at the Fiftieth Anniversary of the Rhode Island Baptist State Convention, Providence, the Convention, 1875, 135 pp. Frank Rector, "Centennial Retrospect," Rhode Island Baptist State Convention, Year Book, Providence, the Convention, 1925, 132 pp.

36. WARREN ASSOCIATION, 1767--.

By 1762 the Philadelphia Association was definitely discussing the founding of a college where men might study for the Baptist ministry without having the views of other denominations taught exclusively, as they were then at the only New England colleges, Harvard and Yale. James Manning graduated that year from the College of New Jersey, now Princeton, and under the date of Feb. 17, 1763, received a call to settle in Warren, R. I., which he accepted. He opened a Latin school with a view to college instruction, and a Baptist church, entry 51, was organized there, with Manning as the first pastor. In 1764 a charter was granted for Rhode Island College by the General Assembly at its February session. Rhode Island had been chosen because there were many Baptists here, and because a liberal charter could be obtained.

The records of the Warren church for Aug. 28, 1766, read in part as follows: "moved that an association be entered into with sundry churches of the same faith and order." Manning was the leader in this movement and he was

joined by his classmate, Hezekiah Smith, and also by Samuel Stillman from the South. Backus, the famous Baptist historian, who represented the First Middleborough [Mass.] Church¹ and was the first clerk of the new Association, called Manning, Smith, and Stillman, the three liberally educated Baptist ministers in New England at that time. It is interesting to note that Manning and Smith were graduated from a Presbyterian college and that Backus had been a Congregational (Separate) minister.

The new Association was not popular among Rhode Island Baptist churches. It proposed "a Baptist Association of one order, as well as one faith. That faith and order was one with that of the Philadelphia Association. It was the Calvinistic faith as distinguished from the Arminian; the Particular Baptist order as distinguished from the General Baptist."² The Rhode Island Baptist churches were too independent to ask any advice or recognize any authority outside the individual church, and, incidentally, many of them still clung to Six Principle ideas. The result was that most of the early members of the Warren Association were Massachusetts churches; even the Cumberland, entry 45, and Warren, entry 51, churches were on land that was once Massachusetts or Plymouth Colony. The new Association was bent not only on strengthening its member churches by meetings and closer relationship between them, but it was definitely committed to a policy of opposition to the Standing Order;³ which appealed more to the Massachusetts Baptist churches, since Rhode Island had not opposed Baptist worship.

Meetings of the Association were held annually at Warren in 1767, 1768, and 1769, and a connection was formed and kept up with the Philadelphia Association by an exchange of letters and delegates. In 1770 Rhode Island College moved to its permanent location in Providence. Manning, as president, also went to Providence, where he was asked to preach at the First Baptist Church, entry 42. Samuel Winsor, pastor of the church, and a group who favored the Six Principles felt that Manning was "indifferent" to the laying on of hands and withdrew from the church to form the Johnston church, entry 235. Manning then accepted the pastorate of the First Baptist Church, which brought the church and the college much closer together. In 1782, no doubt largely thru Manning's influence, the First Baptist Church, Providence, joined the Warren Association. As early as 1771 the Association had given its testimony "against human laws to support the gospel ministry" and in 1791 it recommended that its churches not apply to civil government for incorporation.

In the earlier days several Fellows and a majority of the Trustees of the college were residents of Rhode Island and were not connected with the Association, but after the Providence church joined a change took place; every president of the college from Manning to Wayland participated in the affairs of the Association.

The early part of the 19th century saw 4 Massachusetts Associations formed by churches that withdrew from Warren Association: Sturbridge, 1801;

1. See forthcoming Massachusetts Inventory of Church Archives.

2. J. Torrey Smith in R. I. Bap. Anniversaries, 1876, p. 33.

3. The Congregational denomination, established by law, particularly in Massachusetts and Connecticut.

Boston, 1811; Old Colony (Plymouth), 1822; and Taunton, 1836.¹ After 1836 the churches remaining in the Warren Association were all in Rhode Island. The Association continued to grow during the 19th century even though 2 Rhode Island Associations were organized by former Warren Association churches: Providence, 1843, entry 37; and Narragansett, 1860, entry 38. Relations between the college, named Brown University in 1804, and the Warren Association became less intimate after the middle of the 19th century, but the Association continued to grow, making up its loss of numbers each time its member churches withdrew, and today it has 32 churches with over 9000 members, some 5000 Sunday School pupils and over 700 teachers, and more than 1000 members in its Young People's Societies.

See: Warren Association, Minutes, 1 vol., 1767-71, ms. copy (John Hay Library, Brown University, Providence). Warren Association, Minutes, Providence, the Association, 1771-1870, 20 pp. aver. Rhode Island Baptist State Convention, Year Book Supplement, etc. Providence, the Convention, 1871--, 150 pp. aver. Committee, The Sentiments and Plan of the Warren Association, Germantown, Christopher Sower, 1769, 4 pp. (bound with II of Warren Association Minutes at John Hay Library). J. Torrey Smith, "Historical View of the Warren Association," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1876, 77 pp. (pp. 32-36). David W. Hoyt, "The Relation of the Warren Association to Brown University," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1915, 179 pp. (pp. 169-73).

37. PROVIDENCE ASSOCIATION, 1843--.

Before the 1843 meeting of the Warren Association, entry 36, there had been discussion about a possible division. Even though it had dismissed most of its Massachusetts churches at different times to form 4 other Associations, it was still unwieldy, with a total membership of over 7000. At the 1843 meeting a committee was appointed to look further into the matter. The committee did not get an enthusiastic response, particularly from Providence churches, but it recommended that a division take place, without any suggestion as to the lines the separation should take.

On Oct. 9, 1843, nine churches formed the Providence Association. They were: West Wrentham (Sheldonville), Mass.,² Woonsocket, entry 80, Cumberland Hill, entry 93, Lime Rock, entry 78, Valley Falls, entry 79, Lonsdale, entry 91, and High Street (Pawtucket), entry 84, all in northern Rhode Island or nearby Massachusetts; and West (Providence), entry 90, later called Fifth, and disbanded in 1854, and Fourth (Providence), entry 75. The first seven were dismissed at their own request from Warren Association; West had been a member of Warren, but withdrew in 1842; Fourth was not an associated church, but had formerly been Freewill. The first seven were willing to get together for geographical reasons, at least, and all united for communion among member churches, against intemperance and slavery, and for social reasons. There are

1. See forthcoming Massachusetts Inventory of Church Archives.

2. Ibid.

at present 26 member churches in the Providence Association, 24 of them in Rhode Island, with a membership of 6193; there are 4323 Sunday School members, and 790 in Young People's Societies.

See: Providence Association, Minutes, Providence, the Association, 1844-70, 18 pp. aver. Rhode Island Baptist State Convention, Year Book Supplement, etc., Providence, the Convention, 1871--, 150 pp. aver. Arthur H. Granger, "Historical Sketch of the Providence Baptist Association," Annual Report of the Rhode Island Baptist State Convention, Providence, the Convention, 1869, 39 pp. George Bullen, "A Historical Sketch of the Providence Baptist Association, 1843-1893," Minutes of the Rhode Island Baptist Anniversaries, Rhode Island Baptist State Convention, 1893, 113 pp. (pp. 38-48). Theodore S. Snow, Address on Providence Association, Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1913, 176 pp. (pp. 140-48).

38. NARRAGANSETT ASSOCIATION, 1860--.

For at least 20 years before 1860 the desirability of a South County Association had been discussed. Several attempts had been made to form such a body, notably by the Exeter Church, entry 49, in 1844-45. The same reasons prompted the formation of this Association, under the guidance of Henry Jackson and Francis Wayland, that had led to the formation of other Associations such as Providence, entry 37: the Warren Association, entry 36, was unwieldy and geographical considerations called for an Association nearer home. On June 19, 1860, some 15 churches assembled in convention at Richmond Church, Shannock, entry 53; most of them were still members of Warren Association. On Oct. 2, 1860, some 18 churches met and formed the Narragansett Association at the Second Hopkinton Baptist Church in Wyoming Village [now the First, Hope Valley, entry 94]. The object of such an Association was to strengthen the individual churches by close communion with each other.

George B. Peck in the 50th Anniversary address refers to the fact that in former days it was not unusual for disputes between churches, or within one church, to be submitted to the Association for settlement, although there was no authority but a moral one vested in the Association; the Narragansett Association had been appealed to in this fashion only once in 50 years.

The Association early took a stand for temperance and against Sunday amusements, and recommended that member churches give toward the support of missionary work. In 1868 the Association began publication of historical sketches of member churches. Separate minutes of the Association were published from 1860 to 1870 inclusive, when they joined the other Associations and the State Convention in publication of the Rhode Island Baptist Anniversaries.

The custom of inviting visitors from other Associations and other Baptist denominations, to take seats and participate, dates back to the first meeting, when representatives were present from the Stonington Union, entry 39, and Providence, entry 37, Associations, and from the General Six Principle Baptist Association, entry 1. There are now 29 churches in the Association with 3363 members, 1899 in the Sunday Schools and 246 in Young People's Societies.

See: Narragansett Association, Minutes, Providence, the Association, 1860-70, 20 pp. aver. Rhode Island Baptist State Convention, Year Book Supplement, etc., Providence, the Convention, 1871--., 150 pp. aver. George B. Peck, "Semi-Centennial Address on the Narragansett Association," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1910, 190 pp.

ROGER WILLIAMS ASSOCIATION, 1821--.

Note: In order to give a complete picture of the Freewill Baptists in Rhode Island, this Association, which was formerly Freewill, is given in that section of the volume. See entry 194.

39. STONINGTON UNION ASSOCIATION, 1772--.

Note: The Stonington Association and the Groton Conference are mentioned here because, while primarily Connecticut organizations, they included some Rhode Island churches in their early days.

The actual churches that gathered for the first time to form the original Stonington Association were not mentioned by such early authorities as Backus and Benedict. Among the 10 churches mentioned as members of the ninth session, in 1781, were 3 from Rhode Island: Exeter, South Kingstown, and Richmondtown. In 1817 the Groton or Groton Union Conference, entry 40, joined Stonington Association and the name was changed to Stonington Union Association. The following list gives the Rhode Island Baptist churches that were members, with approximate dates of their membership:

Exeter, entry 49,	before 1776	-	1836
Richmond, First, entry 54,	1776	about	1817
Richmond, Second, entry 53,	1776	-	1836
South Kingstown, entry 56,	1782	-	1836 (joined Warren Association)
New Shoreham, First, entry 52,	1817	-	1834 (from Groton Union Conference)
North Kingstown, entry 58,	1817	-	1839 (from Groton Union Conference)
Warwick and East Greenwich (Frenchtown), entry 47,	1817	-	1847? (from Groton Union Conference)

See: John Asplund, Annual Register of the Baptist Denomination in North America, Southampton County, Virginia, pub. not given, 1791, 72 pp. David Benedict, General History of the Baptist Denomination, New York, Lewis Colby and Company, 1850, 970 pp. Isaac Backus, History of New England, etc., Newton, Mass., Backus Historical Society, 1871, 2 vols. Charles R. Stark, Groton, Conn., 1705-1905, Stonington, Conn.; Palmer Press, 1922, 444 pp.

40. GROTON CONFERENCE, 1785-1817.

The Groton, or Groton Union Conference, as it was also called, was made up of two kinds of churches. One, whose members, largely Congregational before, impressed by the preaching of Whitefield and others, had formed Separatist or New Light churches, and the other, whose members, mostly Baptist, favored open communion. The first meeting was held at the Second Baptist

Church, Groton, called also the Fort Hill Church.¹ The territory covered by the Conference was roughly Western Rhode Island and Eastern Connecticut. In 1810 there were 20 member churches, with 3000 members.²

The churches belonging to the Conference seem to have maintained a kind of middle ground at first, but gradually their leaning toward Baptist ideas caused them to unite with Stonington Association to form Stonington Union Association, entry 39, in 1817. This is not surprising, since they had maintained friendly relations with the strict Baptist Associations from the start.

Since the membership of Rhode Island churches in the Conference is our chief concern the following list should be of interest:

Westerly, Babcock (Hill) Church, entry 48,	about 1785	about 1815
Westerly, Wilcox Church (New Light),	1785	- 1817
North Kingstown, First, ³ entry 58,	1786	- 1817
New Shoreham, First, ³ entry 52,	1786	- 1817
Westerly, Gardner Church (New Light),	about 1790	about 1810
South Kingstown, entry 61,	after 1794	- 1805?
East Greenwich (Frenchtown) Church, ⁵ entry 47,	prior to 1812	- 1817

See: John Asplund, Annual Register of the Baptist Denomination in North America, Southampton County, Virginia, pub. not given, 1791, 72 pp. David Benedict, General History of the Baptist Denomination, New York, Lewis Colby and Company, 1850, 970 pp. Isaac Backus, History of New England, etc., Newton, Mass., Backus Historical Society, 1871, 2 vols. Charles R. Stark, Groton, Conn., 1705-1905, Stonington, Conn., Palmer Press, 1922, 444 pp.

41. RHODE ISLAND BAPTIST SUNDAY SCHOOL CONVENTION, 1840--.

This organization is celebrating its 100th anniversary in 1940. "It is a voluntary, co-operative association of active Sunday School workers . . . Financed by contributions from Baptist schools throughout the state, it has for many years maintained facilities for developing various cooperative measures including leadership training schools and regional workers conferences." ⁴ The Field Secretary and officers of this convention visit schools in all parts of the state for consultation and exchange of ideas with local workers.

Field laboratory "experiments," which would be beyond the ability of individual schools, are financed by the Sunday School Convention. The Rhode Island Baptist Sunday School Convention is financed and maintained separately from the Rhode Island Baptist State Convention, entry 35, although the Sunday School Convention annual report appears in the State Convention Year Book. It was known as the Rhode Island Baptist Sabbath School Association prior to 1853. See: Rhode Island Baptist Sunday School Convention, Minutes, Providence, the Convention, 1841-1907, 40 pp. aver. Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1908--, 150 pp. aver.

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1. See forthcoming Connecticut Inventory of Church Archives.
 2. Denison, Westerly and Its Witnesses, p. 104.
 3. Joined Stonington Union Association in 1817.
 4. R. I. Baptist State Conv. Year Book, 1939, p. 65.

42. FIRST BAPTIST CHURCH, 1633-- , 75 North Main St., Providence. (Six Principle Baptist Yearly Meeting, 1670 - after 1774; Warren Association, 1782--.)

For over 60 years the congregation met in private homes in bad weather or under the trees in good. About 1700 Pardon Tillinghast built a "hay cap" building with a hole in the roof for smoke. In 1711 he gave a deed of this church at North Main and what is now Smith Street to the congregation. The second building, built in 1726 on the lot of land immediately adjoining on the south, was used from 1726 to 1775. The present building, dedicated May 28, 1775, is a fine example of a white, wooden New England Colonial building, with a 126 foot spire. The interior is Colonial, with galleries. In 1832 the 126 box pews were replaced by 144 long pews. The design of this church follows St. Martin's-in-the-Fields, London. Norman H. Isham's Meeting House of the First Baptist Church in Providence - A History of the Fabric, 1774-1925 gives a detailed description of this building. The basement was remodelled in 1857, and repairs were made in 1938.

When Ezekiel Holyman baptized Roger Williams and Williams in turn baptized Holyman and ten others, probably in 1638, it marked the organization of the First Baptist Church in Providence, which is the first Baptist church in America. While Roger Williams remained in the Baptist fold only a few months, there seems to be little doubt that he was a founder of this faith in America. Since this church has never had a written creed or covenant, it is only natural to find Baptists of more than one kind in its membership. From its early days until the 1770's, Six Principle ideas were favored by the majority of members. After Manning came, there was a change in sentiment to the more Calvinistic doctrines favored by the Philadelphia Association.

In 1770, just prior to the erection of the present building, Rhode Island College (now Brown University) was moved to Providence from Warren. James Manning, president of the college and a Baptist clergyman, was invited to occupy the pulpit at the First Baptist Church. Being "indifferent" to closed communion, he caused Samuel Winsor, the regular pastor, and several other members to protest. When an issue was made of the point, Winsor and his followers withdrew to Johnston and formed a Six Principle Baptist church, entry 235. This seems to have marked a turning point in the First Baptist Church. It soon called Manning to the pastorate and undoubtedly close association with the University helped to strengthen the congregation. And so in 1774, at a meeting held in the home of Daniel Cahoon on February 11th, the records state: "Resolved, that we will all heartily unite as one man in all Lawfull Ways and means to promote the good of this Society; and particularly to attend to and revive the affair of Building a Meeting House, for the public Worship of Almighty God; and also for holding Commencement in."

In 1806, the Providence Female Mite Society was founded as an organization of the church which, for some years before the founding of the Rhode Island Baptist State Convention, entry 35, supported several missionaries.

This church, still housed in its beautiful Colonial building, continues as a link with the earliest days of our state. The first settled clergyman was Roger Williams, 4 or 5 months in 1638, educated at Pembroke College, Cambridge, England.

See: John Stanford, History of the First Baptist Church, 1638-1789, 4 sheets ms. (church safe). David Benedict, General History of the Baptist Denomination, Boston, Lincoln & Edmands, 1813, 2 vols. [See other editions.] Charitable Baptist Society, Charter and By Laws, Providence, H. H. Brown, 1832, 8 pp. Charitable Baptist Society, Charter and By Laws, Providence, Knowles, Anthony & Co., 1855, 12 pp. Samuel L. Caldwell, Discourse Delivered in the First Baptist Meeting House, Providence, Sunday Morning, May 28, 1865, Boston, Gould & Lincoln, 1865, 22 pp. Samuel Greene Arnold, Address Delivered Before the Charitable Baptist Society on the One Hundredth Anniversary of the Opening of The First Baptist Church, Providence, R. I., for Public Worship, May 28, 1875, Providence, the Society, 1875, 39 pp. Samuel L. Caldwell, History of the First Baptist Church in Providence, Providence, J. A. & R. A. Reid, 1877, 23 pp. Charitable Baptist Society, Charter and By Laws, Providence, J. A. & R. A. Reid, 1878, 18 pp. T. Edwin Brown, and others, Two Hundred and Fiftieth Anniversary of the Formation of the First Baptist Church in Providence, Rhode Island, Providence, the church, 1889, 121 pp. Henry Melville King, The Mother Church, Philadelphia, American Baptist Publication Society, 1896, 85 pp. Henry Melville King, Historical Discourse in Commemoration of the One Hundred and Twenty-Fifth Anniversary of the Dedication of the First Baptist Meeting House, Providence, R. I., Providence, F. H. Townsend, 1900, 35 pp. Edward Field, ed., State of Rhode Island and Providence Plantation, Boston and Syracuse, Mason Publishing Co., 1902, 3 vols. Henry Melville King and Charles Field Wilcox, Historical Catalogue of the Members of the First Baptist Church in Providence, R. I., Providence F. H. Townsend, 1908, 189 pp. Norman H. Isham, Meeting House of the First Baptist Church in Providence - A History of the Fabric, 1774-1925, Providence, Charitable Baptist Society, 1925, 33 pp. Arthur E. Watson, Angell's Apple Orchard, 1774-1929, Providence, Akerman - Standard Co., 1929, 22 pp. Edward F. Rines, Old Historic Churches in America, Macmillan Company, 1936, 373 pp.

Minute Books: Originals. Minutes, baptisms, deaths, and members: 1 vol., 1775-93 (Rhode Island Hospital Trust Co. vault, 15 Westminster St.); 10 vols., 1793-1865 (church safe); 4 vols., 1886-1918 (church safe); 2 vols., 1919-- (Clifton W. Bowdoin, 111 Bowen St.). Members, 1638-- (card file, church office). Members, 1 vol., 1822 (alph. list, R. I. Hospital Trust Co. vault). Marriages, 1922-40 (Mrs. Arthur W. Cleaves, 156 Congdon St.). Copies. Minutes, baptisms, deaths, and members: 1 vol., 1775-93 (R. I. Hospital Trust Co. vault); 1794-1843, records for this period were copied into the first volume of original minutes; 4 vols., 1844-1907.

Register books: Copies. Members, 1 vol., contains a list of original members in 1638, members received in 1639, 1643, and 1646, list of twenty known members on May 25, 1732, members received in 1730, 1734, 1762, 1763, 1770, and 1774; complete list of members 1774-1835 (R. I. Hospital Trust Co. vault); 1 vol., 1835-1906, members received, dismissed, or died (R. I. Hospital Trust Co. vault); 1 vol., 1775-1805, alph. list of members received, dismissed, died, or excluded (R. I. Hospital Trust Co. vault); 2 vols., 1816-54, alph. list of members (R. I. Hospital Trust Co. vault).

Sunday School: secretary's and treasurer's records, one trunk (sealed). 1833-96 (tower room, church); secretary's and treasurer's records, 1 vol., 1937-38 (Leonard B. Greaves, 183 Coyle Ave., Pawtucket). Women's Society: secretary's records, 2 vols., 1923-38 (Mrs. Alfred S. Cleaves, 171 Congdon St.); treasurer's records, 2 vols., 1923-38 (Miss Elizabeth G. Hoyt, 40 Humboldt Ave.). Providence Female Mite Society: minutes, 1 vol., 1824-81 (R. I. Hospital Trust Co. vault); constitution and members' records, 1 vol., 1806-19 (R. I. Hospital Trust Co. vault); list of original members, single sheet of paper, 1806 (R. I. Hospital Trust Co. vault); treasurer's records, 1 vol., 1806-97 (R. I. Hospital Trust Co. vault). Women's League: treasurer's records, 1 vol., 1908-23 (Miss Elizabeth G. Hoyt). Ladies Sewing Society: minutes, 1 vol., 1884-87; 1 vol., 1891-99; 4 vols., 1904-23 (church safe).

Treasurer's records: 1 vol., 1918-30 (church safe); 1 vol., 1931-38 (Clarence R. Budlong, 189 Governor St.).

Other records: Standing Committee, First Baptist Church: minutes, 2 vols., 1836-75, and 1 vol., 1912-16 (church safe). Pew Rent Records: 1 vol., 1897-1910, and 1 vol., 1914-32 (church safe).

Sealed roll with the following inscription: "Not to be opened until the year 2001. First Baptist Church, Providence, Rhode Island. Greetings from the members of 1901 to the members of 2001." (R. I. Hospital Trust Co. vault).

43. FIRST BAPTIST JOHN CLARKE MEMORIAL CHURCH, about 1644-- , 30 Spring St., Newport. (Warren Association, 1786-91 and 1836-60; Narragansett Association, 1860-1905 and 1912--.)

One of the leaders of the group that founded Portsmouth (Pocasset) in 1638 and Newport in 1639 was John Clarke, who had come to Boston from England in 1637. He was well-educated, probably at the University of Leyden, and a physician. Some historians say he was also a lawyer. He seems to have been included in this group as a pastor. He is not mentioned as having been ordained by the Church of England and he was certainly not in sympathy with the Congregational church-state of Massachusetts Bay. No evidence is found either that he was baptized, but it is probable that he favored Baptist doctrines of independence and belief in the scriptures.

In 1638 the settlers of Portsmouth may have gathered in a meeting house for worship under John Clarke. There seems to have been no distinctive character to this congregation, although there were members who favored Baptist ideas. In 1639 a house was built at Green End (now in Middletown). About this time there was a division in the congregation and some who believed in the "inner light" withdrew. It was that group that found the teachings of the Quakers so acceptable in 1657.

Sometime between 1640 and 1644 this congregation became a Baptist church. John Comer says they were Baptist in 1648 by record, and that private information made him think they were organized four years earlier. Updike says 1644 or earlier. Callendar states "In 1644 Mr. John Clarke and some others formed a church on the scheme and principles of the Baptists. It is certain that in 1648 there were 15 members [he lists them] in full communion."

About 1707 or 1708 the Green End house was sold and a second structure was built on Tanner Street in Newport, on land given by John Clarke. A third

building was erected in 1738 on the site of the present building. During the British occupation of Newport from 1776 to 1779 most of the churches, because of their size, were used as quarters, or hospitals, for troops. This church was no exception, and the building became badly defaced during the occupation. While the British were in Newport, many members of this church were forced to leave because of financial ruin or for considerations of safety. When the war was over many returned and the church was restored, but the town itself never regained its commercial prosperity and leadership. The present wooden building, with steeple, was built in 1846.

John Clarke, the first pastor, went with Roger Williams to London in 1651. Williams was concerned with strengthening the charter of 1643, and Clarke was trying to get the charter, that made Coddington governor of Rhode Island, repealed. Williams was forced by events in America to return home, but Clarke remained in London during the Protectorate and obtained from Charles II the famous charter of 1663 which formed the basis of civil government in Rhode Island until the state constitution was adopted in 1842.

This church, the second of its denomination in America, is still active today.

See: Covenant of the First Baptist Church, May 4, 1727, ms. (Newport Historical Society). Arthur A. Ross, Bicentennial Sermon, 1838, ms. (Newport Historical Society). Henry Jackson, Discourse on the First Baptist Church, delivered in Providence, 1854, ms. (Newport Historical Society). Wilbur Nelson, Old Newport Meeting House, 1930, ms. (church). Wilbur Nelson, Life of Michael Eddy, 1931, ms. (church). Wilbur Nelson, Life of C. Edwin Barrows, 1932, ms. (church). Wilbur Nelson, History of the John Clarke Sunday School, 1935, ms. (church). C. Edwin Barrows, Historical Sketch of the First Baptist Church, undated ms. (church).

John Callender, Historical Discourse, Boston, S. Kneeland and T. Green, 1739, 120 pp. C. Edwin Barrows, History of the First Baptist Church in Newport, R. I., Newport, John P. Sanborn & Co., 1876, 64 pp. John Comer, "Diary," (C. Edwin Barrows and James W. Willmarth, editors), Rhode Island Historical Society, Collections, VIII, Providence, the Society, 1893, 132 pp. Wilkins Updike, History of the Episcopal Church in Narragansett, R. I., Boston, D. P. Updike, 1907, 3 vols. Franklin G. McKeever, "Dr. John Clarke," Early Religious Leaders of Newport, Newport, Newport Historical Society, 1918, 184 pp. (pp. 7-20). Caroline Hazard, "Dr. John Clarke," Anchors of Tradition, New Haven, Yale University Press, 1924, 242 pp. (pp. 79-85) [Colonial Dames Paper]. Wilbur Nelson, The Life of Dr. John Clarke, Newport, Men's Baraca Bible Class of First Baptist John Clarke Memorial Church of Newport, 1924, 21 pp. Wilbur Nelson, The Ministry of John Clarke, Newport, pub. not given, 1927. Wilbur Nelson, Obadiah Holmes: Ancestor and Prototype of Abraham Lincoln, Newport, Franklin Printing House, 1932, 22 pp. Wilbur Nelson, The Hero of Aquidneck, A Life of Dr. John Clarke, New York, Fleming H. Revell Company, 1938, 95 pp.

Minute books: church minutes, baptisms, members, deaths, dismissals,

covenant, pew rents, gifts, and transcriptions of letters, 1 vol., 1725-87¹ and what seems to be copies of minutes, July 7, 1790 - Dec. 7, 1798 and some for 1833-34 (Newport Historical Society, Touro St.). Church minutes, baptisms, members, deaths, dismissals, and financial reports, 5 vols., 1833-1915; church minutes, etc., as above, 5 vols., [loose-leaf, typed] 1915-- (Rev. Wilbur Nelson, church safe). Since we seem to have a fairly continuous series of church minutes, the following may be clerk's notes. Minutes and members, 1 vol., 1794-1801 (Newport Historical Society); minutes and baptisms, 1 vol., 1802-25 (Newport Historical Society); minutes, baptisms and members 1833-38 (Newport Historical Society). The following are Standing Committee minutes: [church finance committee] minutes and financial reports, 1 vol., 1850-62 (church safe); Standing Committee, minutes and treasurer's reports, 4 vols., 1862-1915; included with church minutes, 5 vols., [loose-leaf, typed], 1915-- (church safe). First Baptist Society [or Corporation], minutes and financial reports, 1 vol., 1834-1911 (church safe).

Register books: members, dismissals and deaths, 1 vol., 1644-1863 [all transcriptions?] (Newport Historical Society); baptisms, members and deaths, 1 double sheet of paper, 1785 (Newport Historical Society); members, and index to 1725-98 minutes, 1 paper-covered vol., 1790 (Newport Historical Society); members, 1 sheet, 1903 (church safe); Roll of Members, chronologically by date of admission, 1 vol., 1656-- (church safe); Roll of Members, alphabetically arranged, 1 vol., 1656-- (church safe); marriages, 1 typed sheet, 1772-92 (Newport Historical Society); marriages, 1 typed sheet, 1848-76 (Newport Historical Society); marriages [Rev. Samuel Adlum], 1849-76 (Newport Historical Society); marriage certificates, 1850-56 (Newport Historical Society); marriages performed by Rev. Michael Eddy [taken from Newport Mercury, Nov. 16, 1901] from 1789-1835 (Newport Historical Society); marriages, 1919-- (Rev. Wilbur Nelson, 26 Spring St.).

Sunday School records: annual reports in church minutes; "Extracts from the records of the First Baptist John Clarke Memorial Church pertaining to the Sunday School," 2 vols., 1834-73 (church). Women's Missionary Society, minutes, members, treasurer's accounts, and annual reports, 1 vol., 1873-95; Women's Foreign Missionary Society, members, treasurer's accounts, and subscriptions, 1 vol., 1891-1931; Women's Home Missionary Society, minutes, and financial records, 1 vol., 1915-31 (church). Christian Endeavor Society, treasurer's account, 1 vol., 1894-1919 (church). Philathea Class, minutes, members, and reports, 3 vols., 1909-25 (church). Ladies Aid Society, receipts and expenditures, 1 vol., 1930-33 (church).

Financial records: church financial reports in minutes, 5 vols., 1833-1915, and 5 vols., 1915-- [loose-leaf, typed] (church safe). Church financial records, 1 vol., 1838-45 in 1833-38 minutes (Newport Historical Society). Standing Committee [church finance committee] in minutes, 1 vol., 1850-62; 4 vols., 1862-1915; 5 vols. [loose-leaf, typed], 1915-- (all in church safe). First Baptist Society [or Corporation] financial reports in minutes, 1 vol., 1834-1911 (church safe); treasurer's account book, 1 vol., 1834-44 and 1877 (church safe).

Other records: covenant, single sheet, 1727 (Newport Historical Society).

1. For index to this volume see register book of members, 1790.

44. SECOND BAPTIST CHURCH, 1656-- , 15 Clarke St., Newport. (Six Principle Baptist Yearly Meeting, 1670 - about 1801; Warren Association, 1801--.)

This church was formed when twenty-one members of the First Baptist Church, entry 43, who believed in the "laying on of hands," withdrew and formed a new church under the leadership of Rev. William Vaughn. In 1759, under the pastorate of Rev. Gardner Thurston, singing was introduced into the service under strong opposition from the elders.

The first building was erected on what is now Farewell Street, on land bought from Nathaniel Coddington in 1697; it was enlarged 1706-7, rebuilt and enlarged in 1724, and again enlarged in 1749 and 1768. This structure was used as a barracks and hospital during the Revolutionary War, which necessitated repairs in 1783. A Gothic structure, 86 ft. x 52 ft., was built on the same site in 1835; it had 104 pews and a seating capacity of 1000 persons. It was torn down in 1906, and the congregation united with the Central Baptist Church, entry 102, using their building which had been dedicated in 1852, a large wooden structure with a tower. The first settled clergyman was Rev. William Vaughn, 1656-77, a graduate of Oxford University, year not known.

See: Noah Bisbee, Oration on History of the Second Baptist Church, delivered July 4, 1805, ms. (Newport Historical Society). Frank Rector, "Historical Sketch of the Second Baptist Church, Newport, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1886, 113 pp. (pp. 41-48). Newport Mercury, Sept. 18, 1886 and April 12, 1916. Newport Daily News, Feb. 4, 1896 and June 12, 1901. G. B. Smith, Historical Sketch of Second Baptist Church [Newport] 1656-1903, Newport, the church, 1903. (Newport Historical Society has a copy.) Susan B. Franklin, ed., Historical Sketch of Second Baptist Church, Newport, Rhode Island, 1656-1936, Newport, the church, 1936, 21 pp.

Minute books: minutes and financial records, 8 vols., 1726-- (pastor, church safe). Quarterly meetings of the Corporation: minutes, pew accounts, lists of pew-holders 1705, 1708, and 1824, 1 vol., 1783-1886 (Newport Historical Society).

Register books: Roll Book, containing baptisms, members, and deaths, 2 vols., 1726-- (pastor, church safe). Copies of records of marriages performed by Rev. Gardner Thurston, 2 vols., 1759-99 (pastor, church safe), originals (Mrs. Edward Seabury, New Bedford, Mass.).

Sunday School: members, vols. not given, 1847-- (church safe). Church Aid: minutes, vols. not given, 1886-- (church safe). Mission Society: minutes, vols. not given, 1882-- (church safe).

45. THE OLD BAPTIST CHURCH, about 1700 - about 1780, east side of Lanesville Road at Abbott Run, Cumberland. (Warren Association, 1771-80.)

The meeting house, a two-story wooden building, 30 ft. by 60 ft., was built about 1700 and torn down in 1825. This church was called Cumberland church in 1767 and 1768 in the Warren Association, entry 36, minutes for those years; Elder Daniel Miller, their minister, attended the yearly meeting of that

Association those years, but the church had not joined. It joined in 1771, as the Cumberland and Wrentham church, and from 1773 to 1780 it is listed as the Wrentham church. Under an oak in front of this church building, the notorious Jemima Wilkinson preached her first sermon. Elder Daniel Miller, who died Jan. 26, 1798, preached here from 1748 to 1798.

See: Warren Association, Minutes, Boston, etc., the Association, 1771-80, 8 pp. aver. Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. A. D. Nickerson, "Historical Sketch of the Baptist Church at Cumberland Hill, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1888, 100 pp. (p. 38). Edward Field, ed., State of Rhode Island and Providence Plantations, Boston and Syracuse, Mason Publishing Co., 1902, 3 vols.

46. GLOCESTER BAPTIST CHURCH, 1742 - about 1802, Chepachet, Gloucester.
(Warren Association, 1782-95.)

Thomas Knowlton came to Gloucester and became pastor of a Separatist Baptist church soon after being ordained in Plainfield, Conn., in 1742. Joseph Winsor succeeded Knowlton, and it appears that the church became Calvinistic by 1763. The first meeting house was probably built just after the arrival of Winsor. Winsor also built a good-sized meeting house, with a gallery, on his own farm, which was never used as a church but was later a schoolhouse. This congregation sent no representatives to the Warren Association entry 36, meeting after 1785, although it was listed as a member until 1795. It certainly lapsed some time after Winsor's death in 1802, the membership became reduced and scattered, and the meeting house at Chepachet either blew down or was torn down. The first settled clergyman was Rev. Thomas Knowlton, 1742? - ?

See: Warren Association, Minutes, Boston, etc., the Association, 1782-95, 15 pp. aver. Elizabeth A. Perry, A Brief History of the Town of Gloucester, Providence, Providence Press Co., 1886, 136 pp. (p. 68 and p. 88). Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols. (II, pp. 532-33).

47. WARWICK AND EAST GREENWICH BAPTIST CHURCH, 1743-1894, Frenchtown, East Greenwich. (Groton Union Conference, prior to 1812¹ - 1817; Stonington Union Association, 1817-47?; Warren Association, 1847-60; Narragansett Association, 1860-94.)

In the early history of this church, meetings were held in homes of members in Exeter, Warwick, East Greenwich, West Greenwich, and North Kingstown, until about 1805, when some meetings were held at the Frenchtown Seminary, known also as Third East Greenwich Seminary Church. As time passed, meetings came to be held more and more at the Seminary. From 1812 to 1855 meetings were held, according to the records, by the "East Branch" of the church at the Old, or Union, Meeting House, entry 255, at Nooseneck Hill; meetings were held

1. This is probably the church that Asplund, in 1791, and Backus, in 1871 ed. (in speaking of 1795 churches in Groton Union Conference), call a North Kingstown (Kingston) church. If it is, then it joined the Groton Union Conference, entry 40, prior to 1791.

by the main body at the Seminary. By 1887 the Six Principle Baptists, entry 31, were meeting with them at the Seminary church. Both had ownership in it, as on Oct. 14, 1893, according to the records, the committee formerly appointed reported and were given power to settle the matter of repairs on the house with a committee from the Six Principle Baptists. Under date of April 29, 1894, is the record that it was voted to sell their interests in the house to the Six Principle Baptists, and disband. Funds on deposit in the East Greenwich Savings Bank were transferred to the Rhode Island Baptist State Convention, entry 35, and it was recommended that members unite with sister churches. A committee was appointed to take charge of remaining property of the church.

In 1797 it was called, in the records, the Church of Christ in Warwick and East Greenwich. Around 1807, it is spoken of as Church of Warwick and East Greenwich, also as Church of Christ of East Greenwich, and again as Baptist Church of Warwick and East Greenwich.¹ In 1887, a reference in the record book calls it Frenchtown Church. An early pastor was Rev. Stephen Allen, 1803 - ?, who was ordained at the Baptist Church in Exeter, entry 49, in 1803, and who was instrumental in the building of the Union Meeting House at Nooseneck as well as the house at Frenchtown.

See: John Asplund, The Annual Register of the Baptist Denomination in North America, Southampton County, Virginia, pub. not given, 1791, 70 pp. Henry Jackson, An Account of the Churches in Rhode Island, Providence, printed by George H. Whitney, 1854, 134 pp. Annual Report of the Rhode Island Baptist State Convention, Providence, the Convention, 1859, 36 pp. David H. Wightman, "Historical Sketch of Warwick and East Greenwich Church," Narragansett Association, Minutes, Providence, the Association, 1870, 20 pp. (pp. 18-20). Isaac Backus, History of New England with Particular Reference to the Denomination of Christians called Baptists, Newton, Mass., Backus Historical Society, 1871, 2 vols.

Minute books: minutes of church and covenant meetings, 1 vol., 1797-1894 (Rhode Island Baptist State Convention, 144 Westminster St., Providence).

48. CHURCH OF CHRIST IN WESTERLY AND STONINGTON IN UNION, 1750-1855, Quarry Hill, Westerly. (Groton Union Conference, about 1785 - about 1815; Warren Association, 1849-52.)

This church had a Separatist birth; it was one of the New Light-Baptist union churches, originating from a union of people from Baptist churches and disaffected members, called Separatists or New Lights, from the Presbyterian churches of Westerly and Stonington. According to Backus, this was the first time that Baptists and Separatists acted together. The first meeting was held at the home of Stephen Babcock. The first building, erected on what was known as James Rhodes' Hill, in 1786, was unroofed by the gale of 1815, later repaired, and finally destroyed by fire in 1845. Later that year a second house was built, smaller than the first, which was torn down in 1903. This church admitted "sprinkled" members and practiced open communion, although usually considered a Baptist body; the only broad difference between the Baptists and New Lights was in the matter of immersion or sprinkling; members were regarded

1. Benedict, 1813 ed., lists the church in Groton Union Conference, entry 40, in 1812 as East Greenwich.

as New Lights, sympathizing with Separatists in faith and practice. Gradually most of the Separatists became Baptists [although in 1843 a number seceded and formed a Christian church in Westerly]. The church was reorganized as regular Baptist in 1849 under Rev. Dudley Wilcox (1849-53). It was popularly known as the "Hill Church" because of its situation, and was also referred to as the "Babcock Church," from its first pastor. In the Warren Association, entry 36, minutes it is called "Old Baptist Church, Westerly." Record books of the church at the Westerly Public Library are titled "Church of Christ known as First Baptist Church of Westerly."

The silver tankard and cups of the communion service, made by William Calder of Providence, 1817-56, and formerly used by this congregation, were presented to the Westerly Public Library by Edward M. Dunn, a descendant of the last deacon of the church, John King Dunn. The first settled pastor was Stephen Babcock, 1750-75, a former deacon of the Presbyterian church in Westerly, who had a common school education. See: Isaac Backus, History of New England with Particular Reference to the Denomination of Christians called Baptists, Newton, Mass., Backus Historical Society, 1871, 2 vols. Frederic Denison, Westerly and its Witnesses, Providence, J. A. & R. A. Reid, 1878, 315 pp.

Minute books: 2 vols., 1805-54 (Westerly Public Library, Broad St.).

Register books: members and some deaths, 1 vol., 1805-39 (Westerly Public Library). Members received, 1806-49, and deaths, 1841-55, 1 vol. (Westerly Public Library).

49. BAPTIST CHURCH OF EXETER, 1750-- , [Chestnut Hill Baptist Church], Ten Rod Road, Chestnut Hill, Exeter. (Stonington Union Association, prior to 1776 - 1836; Warren Association, 1836-60; Narragansett Association, 1860--.)

When founded by Elder David Sprague in 1750, it was composed largely of the "New Lights." In 1753 and 54 a council of New Light churches met at this church to settle terms of fellowship and communion, and decided in favor of open communion. Elder Sprague, a strict Baptist, could not agree with their views and left the church in 1754. In 1766, the church coming into agreement with him on the points which separated them, he returned.

The congregation split in 1829, after discussion of the conduct of Elder Gershom Palmer, installed as pastor in 1806, following a certain wedding. Both bodies continued to use the church, causing great confusion; the Anti-Palmerites could not bar the Palmerites, as they were pew-holders and therefore part owners of the church, although they (Anti-Palmerites) were granted a charter in 1831 to receive legacies, etc. The Anti-Palmerites dedicated a new church in 1838, one mile west on Ten Rod Road. The Palmerites continued to use the old church (built in 1816) until it became dilapidated; then they moved, in 1856, to a place in Exeter called Liberty, and built the First Baptist Church in Exeter, entry 77.

The original two-story building with a gallery was constructed in 1753, the second house was built in 1816, and the present structure, a simple, rectangular, wooden building, was erected and dedicated in 1838 or 39. The first settled clergyman of Chestnut Hill Church was Elder David Sprague, 1750-54 and 1766-69; he was converted at the Old Baptist Church in Scituate, entry 9,

and was the third pastor to preach in the ancient church near Cocumcussoc: (North Kingstown Church, entry 4).

See: Willet H. Arnold, Historical Sketch of the Baptist Church in Exeter, R. I., Central Falls, E. L. Freeman & Co., 1883, 23 pp. T. A. Hall, "Sketch of the History of the Baptist Church in Exeter," Narragansett Association, Minutes, East Greenwich, the Association, 1868, 22 pp. (pp. 15-21). Thomas P. Brayman, "Historical Sketch of the First Baptist Church in Exeter," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1888, 100 pp. (p. 18).

Minute books: 2 vols., 1757-1855 (H. Arnold, South County Trail); 1 vol., 1855-1935 (Charles Goff, Exeter); 1 vol., 1935-- (Mrs. Charles Scott, Davisville). There seem to be no business meetings in the minutes from May 27, 1785, to May 21, 1863.

50. WEST GREENWICH BAPTIST CHURCH, 1750--, West Greenwich Center, West Greenwich. (Stonington Union Association, 1783-1839; Warren Association, 1839-60; Narragansett Association, 1860--.)

Meetings are supposed to have been held in homes for many years. In 1764 Samuel Reynolds deeded a lot of land to "the Baptist Church of West Greenwich," which was not surveyed until 1846. Although there is no record showing the dates of erection and abandonment, it has been stated that a plain wooden church without belfry or bell was erected on that spot, known locally as "Meeting House Corner"; it was located $3\frac{1}{2}$ miles east of the Plain Meeting House, and about 4 miles north of the Four Corner Meeting House, see entry 263, in Exeter, both built later. In 1890, the location was noted by John A. Bates as "now in the midst of the forest."

About 1822 the "Plain Meeting House" was erected by the Independent and Union Society of West Greenwich, and this church seems to have begun holding meetings there soon after. In 1852, this church, in conjunction with others, held some council meetings for considering the formation of a new association; some of the meetings were held under the auspices of this church at the "Plain Meeting House" and Union School House, at Escoheag. By 1853 the church meetings seem to have been held in homes, as the building was dilapidated. Although in a low state about 1855, this congregation by 1856 had repaired the "Plain" House with the help of other denominations and the citizens generally. About 1858 a revival occurred. In 1859 a branch house was built at Exeter Four Corners for the convenience of members of this church living in that vicinity. Also, for some years prior to 1878, services were held at the schoolhouse at Escoheag. Since 1878 all meetings have been held at the "Plain Meeting House"; it was damaged by the hurricane of 1938, but repaired. Meetings have not been held regularly for some time.

It has not been possible to ascertain whether this congregation was Six Principle or Calvinistic in doctrine before 1783, when it joined the Stonington Association, entry 39. The first settled pastor mentioned by John A. Bates (he states that the earliest record he knew of started in 1787) was Elder Elisha Greene, ? - 1797; he was preaching there in 1787, and was dismissed in 1797 because he was "wavering in his faith"; he had been a Six Principle preacher at one time, but had taken up Calvinistic views prior to coming to this church.

See: John Asplund, The Annual Register of the Baptist Denomination in North America, Southampton County, Virginia, pub. not given, 1791, 70 pp. Jason P. Hazard, "Historical Record of the West Greenwich Baptist Church," Narragansett Association, Minutes, Providence, the Association, 1867, 18 pp. John A. Bates, "Historical Sketch of the West Greenwich Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1890, 120 pp.

Minute books: 1 vol., 1936-- (Mrs. Laura M. Tillinghast, 167 Briggs St.); all records prior to 1930 destroyed by fire that year at the home of John A. Bates; those from 1930 to 1936 have not been found.

Sunday School: members, 1 vol., 1936-- (Mrs. Helen Woodmansee, West Greenwich).

Financial records: destroyed by fire in 1930 at home of John A. Bates; all money turned over to Rhode Island Baptist State Convention, 144 Westminster St., Providence.

51. BAPTIST CHURCH IN WARREN, 1764--, Main and Miller Sts., Warren. (Warren Association, 1767--.)

This church was started by 26 members of the First Baptist Church of Swansea, entry 3, who lived in Warren.

The first building was erected in 1763, before the church was fully organized. It was burned by the British, on May 25, 1778. It was in this building that the Warren Association, entry 36, was started, in 1767, and the first Commencement of Rhode Island College held, in 1769. The second structure was built on the same spot in 1784 and was razed in December, 1844, to make way for the present edifice, a stone building with Gothic interior, that was dedicated in 1845. Parts of this structure were remodelled in 1904 and in 1913. The bell in the steeple of the present building was cast by Paul Revere in 1800. Originally it hung in the second structure; it cracked in 1905 and was recast in 1906. The stained-glass chancel window in three panels, erected in 1913, depicts Jesus and John the Baptist. There is a bronze historical tablet in the tower.

The first settled pastor was Rev. James Manning, 1764-70, a graduate of the College of New Jersey (now Princeton); he came to Warren to be pastor of the church and president of Rhode Island College (organized in 1764, now Brown University).

See: Historical Sketches are contained in the Minute Books, Vols. 1-3, 1764-1865. Original mss. of the addresses delivered by A. M. Gammell, B. F. Clark, Edward Field, and Amos Perry at the dedication of the historical tablet on the tower, May 25, 1897 (church safe). Josiah P. Tustin, A Discourse, Delivered at the Dedication of the New Church Edificio of the Baptist Church and Society in Warren, R. I., May 8, 1845, Providence, H. H. Brown, 1845, 193 pp. (bound with G. M. Fessenden, History of Warren, R. I., 1845, a supplement, 125 pp.). A. F. Spalding, Centennial Discourse, One Hundredth Anniversary of the First Baptist Church in Warren, Providence, Knowles, Anthony & Co., 1865, 76 pp. Herman W. Watjen, "Historical Sketch of the Warren Baptist Church, Warren, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1902, 153 pp. (pp. 70-76). Margaret MacLaren

Eager, Pageant of Warren, Warren, First Baptist Church of Warren, 1914, 32 pp.

Minute books: 4 vols., 1764-1900 (safe deposit vault, Warren Branch, Industrial Trust Co., 414 Main St.); 2 vols., 1900-- (Mrs. Mattie E. Bowden, 24 Broad St.).

Register books: members, vols. not given, 1764-- (safe deposit vault, Warren Branch, Industrial Trust Co.); members, card file for current year (Mrs. Mattie E. Bowden); marriages, 1931--, in private records of pastor (Rev. Raymond L. Spoerri, 16 Miller St.).

Sunday School: secretary's records, 1 vol., 1939 (James Craig, 17 State St.); treasurer's records, 1 vol., 1939 (Frederick F. Wilson, 50 Coomer Ave.). Women's Missionary Society: secretary's records, 1 vol., 1939 (Mrs. Albert E. Watjen, 14 Howard St., West Barrington, Barrington); treasurer's records, 1 vol., 1939 (Mrs. Marshall M. W. Martin, 3 Oak St.).

Financial records: 3 vols., 1850-1910 (vault, Warren Branch, Industrial Trust Co.); 2 vols., 1911-- (Albert A. Griffin, Swansea, Mass.).

Other records: bills for construction of the meeting house, 1763-65. A copy of the act of incorporation, also church laws, 1764. Lists of original pew-holders, 1764-65. Manual of the church, 1764-86. Original deed to church lot, Jan. 29, 1765. Receipt of Paul Revere for casting of the bell, 1800. Copy book of letters of the church, 1820-59. Vouchers in connection with the building of the present church structure, 1844-45. (Above records in church.)

52. FIRST BAPTIST CHURCH OF NEW SHOREHAM, 1772--, Block Island, New Shoreham. (Groton Union Conference, 1786-1817; Stonington Union Association, 1817-34; Warren Association, 1834-60; Narragansett Association, 1860--.)

From the settlement of the Island in 1661, land was set aside, after the Puritan or Congregational custom, for the support of a minister. The original compact contains the following: "That there should a quantity or portion of land be laid out for the help and maintenance of a minister, and so continue for that use forever." ¹ The original survey laid out the "Minister's Land," or "Lot 15," in the northern part of the Island between its eastern shore and the east shore of Great Pond. It originally contained 50 acres, but parts of it were later sold. No pastor was called until 1699, or 1700, when Samuel Niles accepted the invitation of the town to act in that capacity. He stayed about 2 years, retaining all or part of the ministerial lands when he left the Island, and selling them in 1716.

There is evidence that more than one religious group existed on the Island from the earliest settlement. Sheffield² states: "Simon Ray was a Puritan; he lived and died in the faith of the Puritans. He held public worship for very many years on Sunday at his own house." One account states that Ray, who lived to be 102, and his son conducted services for 90 years.

1. Quoted in Livermore, Block Island, 1877.

2. William Sheffield, Hist. Sketch of Block Island, 1876.

Samuel Niles¹ says, "He [James Sands] also was a promoter of religion in his benefactions to the ministry they had there in his day, though not altogether so agreeable to him as might be desired as being inclined to the Anabaptist persuasion. He devoted his house to the worship of God, where it was attended every Lord's day or Sabbath." Robert Dodge² wrote as follows: "Its [the Island's] first settlers were Baptists, and the only church building and society on the Island is of the Baptists, and so has been from the beginning of its history."

It seems reasonable to suppose that both Congregational and Baptist services were held for many years in private homes. In 1756, Rev. Samuel Maxwell, a Baptist, was granted part of the rents of the Ministry Lot, and in 1758 the town gave him \$15.50 "for serving as minister the last four months." Whether the town bought the original lot back from Niles, or set aside a new one, is not clear.

On Aug. 28, 1759, the town voted to employ David Sprague, an ordained Baptist minister. There was no haste shown in organizing a church, because it was not until Oct. 21, 1765, that articles of faith and covenant were adopted, and 7 years later "at an adjourned meeting the organization was affected." ³ In 1766, records show that Sprague was receiving the use of an acre of land for one barleycorn a year. It was not until 1848 that the pastor received a regular salary.

A building was built near the north end of Fresh Pond about 1756 which was boarded up in 1758; in 1764 the town repaired it and it was used until 1814. The second house was built by the town in 1814 on Cemetery Hill. It had "square pews and a sounding board" and was "similar and equal in appearance to those of others of the country towns of the state." ⁴ It was later moved, rebuilt, and used as the Town Hall and High School building. The third building, located on Gravel Hill, on the north side of the harbor road, was built "on shares," and used until about 1857. The present wooden building with spire and memorial windows was dedicated in August, 1863. Meetings were sometimes held in a hotel or restaurant near the harbor. Livermore also mentions a chapel, built by the Baptists in 1885, near the Old Harbor, for the use of "summer visitors of all evangelical denominations."

See: Samuel Niles, "History of Indian and French Wars," Massachusetts Historical Society Collections, Boston, American Stationers' Company, 1837, p. 199 [written in 1760]. I. B. Maryott, "Historical Sketch, First Baptist Church, New Shoreham, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1871, 73 pp. William P. Sheffield, Historical Sketch of Block Island, Newport, John P. Sanborn & Co., 1876, 62 pp. Samuel T. Livermore, History of Block Island, Hartford, Conn., Case, Lockwood & Brainard Co., 1877, 371 pp. Ben Mush [pseud.], Block Island, Norwich, Conn., James Hall, 1877, 50 pp. Robert

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1. Samuel Niles, "Hist. of the Indian & French Wars," in Mass. Hist. Soc. Collections, 1837 [written April 1760].
 2. Robert Dodge, Tristram Dodge, etc., 1886.
 3. S. T. Livermore, Block Island, 1877.
 4. Quoted in Livermore, Block Island, 1877.

Dodge, Tristram Dodge and his Descendants in America, New York, the author, 1886, 233 pp. Thomas Armitage, A History of the Baptists, New York, Bryan, Taylor & Co., 1887, 978 pp.

Minute books: minutes, and treasurer's records, 1 vol., 1859-1910 (Mrs. Arthur C. Sprague, Block Island).

Register books: Baptisms, marriages, members and deaths, 3 vols., 1868-- (Mrs. Arthur C. Sprague).

Sunday School records: 1 vol., 1916-- (Miss I. Rose Sprague).

Financial records: treasurer's records, 2 vols., 1911-- (Mrs. Arthur C. Sprague).

53. SECOND BAPTIST CHURCH OF RICHMOND, 1773--, Shannock, Charlestown. (Stonington Union Association, 1776-1836; Warren Association, 1836-60; Narragansett Association, 1860--.)

This church, called Third Richmond by some, was organized by a group of "9 males and 10 females" who met in private homes from 1773 until 1781. It became defunct by a vote of the members, over trouble concerning ways of raising funds to pay the pastor, in June, 1784. It was reorganized in September, 1784, a large proportion of the congregation returning. The first building, sometimes known as the Boss Meeting House, was built about 1785 between Clark's Mills and Usquepaugh Village; it was torn down in 1855. A second building was erected in 1855-56, on land given by Joseph Hoxsie, in Charlestown, southeast of Clark's Village, between Shannock Mills and Kenyon's Mills; this church was burned in 1901. The present church, built and dedicated in 1902, is a wooden building with a steeple and bell. The first settled clergyman was Rev. Charles Boss, 1781-88.

See: Charles S. Weaver, Historical Sketch of Second Baptist Church of Richmond, 1936, written in last minute book (Charles S. Weaver, Shannock). Isaac Chesobrough, "Historical Sketch of the Second Baptist Church, Richmond," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1884, 119 pp. (pp. 22-28).

Minute books: minutes, baptisms, marriages, members, and deaths, 3 vols., 1773-- (Charles S. Weaver, Shannock).

Sunday School records: members, 1 vol., 1935-- (Blanche Trumbull, Shannock, R. I.). Helping Hand Society: minutes and financial records, 1 vol., 1935-- (Charles S. Weaver).

Financial records: 2 vols., 1919-- (Charles S. Weaver).

54. FIRST BAPTIST CHURCH OF RICHMOND, 1774-1818?, Richmond. (Stonington Union Association, 1776-1818.)

The members of this congregation worshipped in private houses in the eastern part of South Kingstown during the latter part of the 18th century. This church moved to Richmond in 1788. After the death of the second pastor, Phineas Palmer, 1796-1818?, the members joined other churches. It has been successively called the South Kingstown Church; First, South Kingstown; Church

formerly of South Kingstown, now of Richmond; Richmond; and First, Richmond. (It has been referred to also as the Sheldon Church, due to the fact that James Sheldon was a leading member.) This church was one of the three churches to come out of the ruins of the Rodgers Church [Separatist], which was organized in 1750. The only statement made concerning a building is in Jackson, An Account of the Churches in Rhode Island, pp. 45-46, where he states that a house was built in 1785, and that it was in a greatly rundown condition in 1853, although meetings were being held in it in good weather. However, J. R. Cole states in his History of Washington and Kent Counties, p. 592, that this body became extinct about 1815 and that no meeting house was ever owned. Samuel F. Hancock makes no mention of a building; he states that the last mention of this church was in the Stonington Union Association, entry 39, minutes of 1818. The first settled pastor was Rev. Benjamin Barber, Jr., 1792-96.

See: Henry Jackson, An account of the Churches in Rhode Island, Providence, George H. Whitney, 1854, 134 pp. (pp. 45-46). Samuel F. Hancock, "Historical Sketch of the First Baptist Church, of South Kingstown, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1878, 92 pp. (p. 18). J. R. Cole, History of Washington and Kent Counties, New York, W. W. Preston & Co., 1889, 1344 pp. (p. 592).

55. CHARITABLE BAPTIST SOCIETY, 1774-- , 75 North Main St., Providence.

This Society was granted a charter by King George the Third of Great Britain in 1774, as the Charitable Baptist Society in the Town of Providence, in the Colony of Rhode Island and Providence Plantations, for the purpose of building and maintaining the present First Baptist Church structure, entry 42, which was dedicated in 1775, and furthering the interests of the Baptists. The Society is an auxiliary of the First Baptist Church; all of its officers are members of the church. Its charter was amended in 1808, 1855, 1874, and 1892 for the enlargement of its powers. The first moderator was Nicholas Brown.

See: Arthur W. Cleaves, Address before the Society on Its One Hundred and Fiftieth Anniversary, 1925 (Mrs. Arthur W. Cleaves, 156 Congdon St., Providence). Samuel Greene Arnold, Address Delivered before the Charitable Baptist Society on the One Hundredth Anniversary of the Opening of The First Baptist Church, Providence, R. I., for Public Worship, May 28, 1875, Providence, the Society, 1875, 39 pp. Henry Melville King, Historical Discourse in Commemoration of the One Hundred and Twenty-Fifth Anniversary of the Dedication of the First Baptist Meeting House, Providence, R. I., Providence, F. H. Townsend, 1900, 35 pp. Norman H. Isham, Meeting House of the First Baptist Church in Providence - A History of the Fabric, 1774-1925, Providence, Charitable Baptist Society, 1925, 33 pp. Arthur E. Watson, Angell's Apple Orchard, 1774-1929, Providence, Akerman-Standard Co., 1929, 22 pp.

Minute books: minutes and financial records, 3 vols., 1774-- (Frederick T. Guild, 258 President Ave.).

Other records: original charter of Charitable Baptist Society, signed by Joseph Wanton, Governor, Captain-General, and Commander-in-Chief of and over the said colony, May 7, 1774 (church safe). Original deed, July 28, 1774, for the land on which the First Baptist Church, Providence, stands, signed by John

Brown and others (church safe). Original deed, July 28, 1774, for the land on which the First Baptist Church, Providence stands, signed by James Allen and Taber Bowen (church safe).

56. FIRST BAPTIST CHURCH OF SOUTH KINGSTOWN, 1781-- , Main St., Wakefield, South Kingstown. (Stonington Union Association, 1782-1836; Warren Association, 1836-60; and Narragansett Association, 1860--.)

Meetings were held prior to 1829 in homes, Brown's schoolhouse, and jointly with the South Kingstown Branch of the Exeter Baptist Church, entry 257. The first building was erected in 1829 just north of the site of the present house; it was sold and removed in 1852. The present structure, which was dedicated in 1852, is a wooden Colonial building with stained-glass windows and a spire with bell.

This church is the sole surviving representative of the Rodgers Church [Separatist], of 1750; possibly also of the Everitt Church, entry 10, which existed in South Kingstown as early as 1725. It probably began its existence about 1778, although it was not organized until 1781. It was the Second Church in the beginning; after the removal of the Sheldon or First Baptist Church, entry 54, to Richmond, this Wakefield church became the South Kingstown Church. Later it was called the First Baptist Church of South Kingstown (informally from 1829, officially since 1836). The first settled clergyman, Dr. Benjamin Weight, 1781-1811, was a practicing physician prior to his ordination. See: Samuel F. Hancock, "Historical Sketch of the First Baptist Church of South Kingstown, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1878, 92 pp. (pp. 17-23).

Minute books: 2 vols., 1781-1926, pp. 461-474 (1869-70) are taken from another book and inserted in this volume (Rev. William A. Talty, 215 Main St., Wakefield); 1 vol., 1927-- (Mrs. Mildred Sheldon, 61 North Road, Peace Dale).

Sunday School records: vols. and dates not given (Mrs. Mildred Sheldon).

Financial records: current year only; they are audited and destroyed at the end of each year (Rev. William A. Talty).

57. FOSTER CENTER BAPTIST CHURCH, about 1781-- , Foster Center, Foster. (Providence Association, 1927--.)

The first building, built about 1795, was sold to the town about 1824, to be used as the Town House, and is now owned by the Old Home Association of Foster. About 1883 a reorganization took place, and the present building, a plain, rectangular, wooden structure of Colonial design, was built and dedicated.

This church was established as the Hammond Church [Baptist] by Elder John Hammond, of the "old school" of Baptists, at Foster Center in 1781. It was reorganized about 1883, apparently as a Christian Church. Prior to 1926 its membership dwindled, and in that year it was again reorganized as the Foster Center Baptist Church with nine members, but the membership had increased to 28 in 1928. The first settled pastor was Elder John Hammond, about 1781 - ? See: Mrs. Louis Harris, Historical Sketch of the Founding of the Foster Center Church, 1936, ms. (Mrs. Louis Harris, Foster Center). Richard M. Bayles,

History of Providence County, Rhode Island, New York, W. W. Preston & Co., 2 vols. Mrs. Walter Drowne, "History of the Town of Foster," Tercentenary Observances, place and publisher not given, 1936.

Minute books: 2 vols., 1835-82 (church). Minutes, members, deaths, dismissals, covenant, constitution, and by-laws, 1 vol., Nov. 5, 1922-- (Louis W. Harris, Foster Center). Church Committee [to conduct general business of church], secretary's records, 1 vol., Sept. 6, 1922 - May 22, 1927 (Louis W. Harris).

58. FIRST BAPTIST CHURCH OF NORTH KINGSTOWN, 1782--, Main Road, Allenton, North Kingstown. (Groton Union Conference, 1786-1817; Stonington Union Association, 1817-39; Warren Association, 1839-60; Narragansett Association, 1860--.)

Meetings were held in private homes until the first meeting house was built on Boston Neck, on land given by James Reynolds, July 23, 1787. The second building was built in 1816 on the foundation of the old one. The present structure, a white wooden building with a small belfry and bell, was built in Allenton and dedicated in 1848. This congregation was called simply North Kingstown church in the Warren Association Minutes before 1843. The first settled pastor was Rev. William Northup, about 1782-1812. See: William N. Sherman, "Sketch of the History of the First Baptist Church in North Kingstown," Narragansett Association, Minutes, Providence, the Association, 1869, 24 pp. (pp. 18-23).

Minute books: minutes, baptisms, members, deaths, annual financial reports, 1 vol., 1885-- (Miss Lydia M. Smith, R.F.D., Shermantown Road, Saunders-town).

Sunday School records: 1 vol., 1930-- (Miss Susie Gardner, West Road, Allenton). Friendship Circle: 1 vol., 1929-- (Miss Susie Gardner).

Financial records: 1 vol., 1930-- (Miss Susie Gardner).

59. BENEVOLENT BAPTIST SOCIETY, 1785--, Warren.

Meetings are held in the vestry of the Warren Baptist Church, entry 51. It was established for the purpose of raising a fund, by free and voluntary contributions, for the support of "publick" worship in the Baptist Church and Society in the Town of Warren. It owns the church property with the exception of the parish house. The first president was Nathan Miller, 1785-90?

Minute books: 2 vols., 1785-- (safe deposit vault, Warren Branch of Industrial Trust Co., 414 Main St.).

Financial records: 3 vols. and 1 loose-leaf binder, 1785-- (Albert M. Morton; safe deposit vault, Warren Branch of Industrial Trust Co.); check stubs, cancelled checks, receipted bills, and miscellaneous papers (safe deposit vault, Warren Branch of Industrial Trust Co.).

Other records: original charter, granted Aug. 29, 1785, hangs in church vestry (Warren Baptist Church).

60. SECOND BAPTIST CHURCH, 1788 - about 1826, Tiverton. (Warren Association, 1810-25.)

This church was formed in 1788 by several members who broke away from the First Baptist Church in Tiverton, entry 217. It became extinct about 1826, at which time the title "Second" was taken by the then Third Baptist Church, entry 68, in Tiverton.

61. BAPTIST CHURCH, 1794 - soon after 1805, South Kingstown. (Groton Union Conference, after 1794 - soon after 1805.)

This was one of the three churches which came out of the ruins of the Rodgers Church (Separatist Church of 1750). Services were held in the old meeting house at Weight Corner, which went into decay after the church became defunct. The first settled pastor was Rev. Elliot Locke, 1794-1805. See: Samuel F. Hancock, "Historical Sketch of the First Baptist Church, of South Kingstown, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1878, 92 pp. (p. 18). J. R. Cole, History of Washington and Kent Counties, New York, W. W. Preston & Co., 1889, 1344 pp. (p. 593).

62. FIRST BAPTIST CHURCH, 1794-- , 1400 Pawtucket Ave., East Providence. (Warren Association, 1801-37; Taunton [Mass.] Association,¹ 1837-62; Warren Association, 1862-72; Providence Association, 1872--.)

For 140 years, from 1649, when Obadiah Holmes and eight others withdrew from the Congregational church of Rev. Samuel Newman and formed the first Baptist group there, thru 1663, when the First Baptist Church of Swansea, entry 3, was organized, until 1793, the Baptists in Rehoboth were persistent but not very successful. In fact, prior to 1732 they went to Swansea or Providence, entry 42, to attend meetings. From 1732 to 1794 no less than seven Baptist churches, or churches closely allied with the Baptist order, were formed in Rehoboth, all enduring hardships and many suffering persecution. The youngest of these was the present First Baptist Church in East Providence, steps toward the forming of which were taken at a meeting held Dec. 17, 1793, when means were devised to build a Baptist church on Seekonk Common. Six Principle and Calvinist members of the group came to an agreement and the church was organized Nov. 27, 1794. Worship was held in various homes for seven months during 1794 and 1795. The original structure was built in 1795, and the first service in it was held June 25th of that year; this building was thoroughly renovated in 1837; it was torn down in 1879. The present church, built and dedicated in 1879, is a wooden building showing Gothic influence; it was thoroughly renovated and rededicated in 1930. It was erected just in front of the former structure, which was torn down afterwards.

This is the Baptist church nearest to the site where Roger Williams lived for a short time in his flight from Massachusetts Bay. It was organized as the "First Baptized Church of Jesus Christ at Rehoboth, first prescinct," in 1794. In 1812 it became the First Baptist Church in Seekonk. It was incorporated in Rhode Island as The First Baptist Church in East Providence in 1866. It has therefore been listed under two different states, and three different

1. See: forthcoming Massachusetts Inventory of Church Archives.

towns: Rehoboth, [Mass.], 1794-1812; Seekonk, [Mass.], 1812-62; East Providence, R. I., 1862--. Its location, however, has never been changed. The first settled pastor was Rev. John P. Jones, 1794-98.

See: F. J. Jones, "Historical Sketch of the First Baptist Church of East Providence," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1886, 113 pp. (pp. 66-74). Eva I. Whitaker, "Historical Sketch of The First Baptist Church, East Providence," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1909, 164 pp. (pp. 37-40). Edward W. Shedd, "Historical Sketch of the First Baptist Church in East Providence," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1927, 61 pp. (pp. 32-34).

Minute books: minutes, baptisms, marriages, members, and deaths, 3 vols., 1794-1926 (Edward W. Shedd, 432 Massasoit Ave.); minutes and baptisms, 1 vol., 1927-- (Edward W. Shedd).

Register books: marriages, members, and deaths, card file, 1927-- (Edward W. Shedd).

Sunday School: secretary's and treasurer's records, 5 vols., 1902-- (Miss Cora Peterson, 370 Pleasant St.). Live Wires: 1 vol., 1924-- (church). World Wide Guild: 1 vol., 1935-- (church). Mission Circle: secretary's records, 1 vol., 1914-- (Mrs. Edgar Hobbs, 87 Greenwood Ave.); treasurer's records, 1 vol., 1911-- (Mrs. Eben D. Collins, 113 Centre St.). Delta Alpha Society: 2 vols., 1916-- (church).

Financial records: 2 vols., 1921-- (Milton Miner, 1347 Pawtucket Ave.).

63. SECOND BAPTIST SOCIETY OF COVENTRY, 1795 - about 1846, Coventry.
(Warren Association, 1836-46.)

The only information found concerning this group, except that carried in the heading, tells of a lottery held in 1830 by which they raised \$300. Amos Wells was pastor here in 1813. See: Warren Association, Minutes, Providence, the Association, 1836-46, 20 pp. aver.

64. CENTRAL BAPTIST CHURCH, 1805-- , Lloyd and Wayland Aves., Providence.
(Warren Association, 1805--.)

This church was formed by a group from the First Baptist Church of Providence, entry 42. They met in 1805 at the house of Benjamin Ham, Richmond Street; later in 1805 in Richmond Street Congregational Meeting House; 1806-7, in the Old Town House; 1807-15, in the Pine Street Meeting House (on the site of Masonic Temple, Pine and Dorrance Streets) which was destroyed by flood in the famous gale of 1815; in the Academy on Aborn Street, 1815-16; 1816-57, in the second Pine Street Meeting House; 1857-1917, in the Central Baptist Meeting House, Broad and High Streets (where Empire Street was out thru); 1917-- , Central Baptist Church, Lloyd and Wayland Avenues, dedicated 1917, a large Gothic structure of Weymouth seam-faced granite, with colors shading from pale green to dark brown, with a central dome and handsome interior.

This organization was first called the Second Baptist Church; in 1835 the name was changed to Pine Street Baptist Church; since 1857 it has been the

Central Baptist Church. First settled clergyman, Rev. Joseph Cornell, 1805-11, according to records "almost entirely uneducated."

See: Miss Helen H. Briggs, History of Central Baptist Church, 125th Anniversary, ms. (Miss Briggs, 213 Doyle Ave.). Thomas D. Anderson, "Historical Sketch of the Central Baptist Church, Providence, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1901, 136 pp. (pp. 64-70). Centennial Committee, The Centennial Services of the Central Baptist Church, Providence, R. I., Providence, Remington Printing Co., 1906, 82 pp. Committee, One Hundred Twenty Fifth Anniversary of the Central Baptist Church, Providence, R. I., Providence, the church, 1930, 19 pp. Mrs. Alexander Pausley, "Historical Sketch of the Central Baptist Church," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1933, 65 pp. (pp. 50-53).

Minute books: minutes, baptisms, marriages, members, and deaths, 5 vols., 1805-1921 (church vault); minutes, baptisms, members, and deaths, 2 vols., 1922-- (parish office); minutes of the Second Baptist Society, 2 vols., 1817-75 (church vault).

Register books: marriages, 1 vol., 1922-- (parish office); members, 1 vol., 1826-- (parish office).

Sunday School: secretary's records, 2 vols., 1883-1917 (church vault); minutes of the Sunday School and attendance records, 14 vols., 1918-- (teachers' desk, Sunday School room); treasurer's records, 1 vol., 1927-- (William H. Smith, 14 Bayside Ave., Pawtuxet, Warwick). Women's Society: secretary's records, 6 vols., 1889-1933 (church safe), and 1 vol., 1934-- (Mrs. Frank Steere, 20 Taber Ave.); treasurer's records, 1 vol., 1929-- (Mrs. T. Frederick Chase, 209 Point St.). Young People's Society: minutes, 1 vol., 1887-96 (church vault). Pine Street Baptist Maternal Association: minutes and treasurer's records, 1 vol., 1842-52 (church vault). Mothers Meetings: minutes, 1 vol., 1892-95 (church vault). King's Daughters: minutes, 2 vols., 1904-10 (church vault).

Financial records: 1 vol., 1871-1911 (church vault); 1 vol., 1928-- (Leon H. Plympton, 300 Wilson Ave., Rumford, East Providence).

65. FIRST BAPTIST CHURCH, 1805-- , Summer and High Sts., Pawtucket.
(Warren Association, 1805-53; Providence Association, 1853--.)

The first building was begun in 1793 and completed in 1800; it was used until the present church was erected. Alterations made in 1813 included an extension of 24 ft. at the rear end, the building of a steeple, and the arching of the ceiling. Those in 1823 consisted of cutting the structure in the center and building in a section 16 ft. long. This house was sold in 1842, and taken down. The present building, dedicated in 1842, is a wooden structure of Colonial architecture. It was renovated in 1858, and extensive alterations, costing \$42,000, were made in 1869. They included a spire, a front projection which provides an entrance to the auditorium and vestry, and a rear projection providing anterooms and an entrance to the pulpit.

The lot on which the church now stands was included in the original grant from the Narragansett Indians and has been controlled by Baptist men since

that time. The Sunday School was started by Samuel Slater, the dean of American manufacturers, about 1791-92, coming under the care of the church much later.

This group began as the Catholic Baptist Society of North Providence in 1792, which changed its name to First Baptist Society in 1841, and went out of existence in 1907 when the church became incorporated. This society controlled the church property until 1907. The first settled clergyman was Rev. David Benedict, 1806-29, a graduate of Brown University.

See: George Bullen, Historical Discourse, Seventy Fifth Anniversary of the First Baptist Church, Pawtucket, R. I., Pawtucket, the church, 1881, 48 pp. Philip C. Sheldon, "Historical Sketch of the First Baptist Church, Pawtucket," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1902, 153 pp. (pp. 40-49). Frank Rector, History of the First Baptist Church, Pawtucket, Chronicle Printing Co., 1930, 12 pp. Frank Rector, "Historical Sketch of the First Baptist Church of Pawtucket," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1931, 65 pp. (pp. 30-35).

Minute books: minutes of Catholic Baptist Society of North Providence, 1 vol., 1792-1838; minutes of First Baptist Society, 1 vol., 1838-1907; minutes of church meetings, baptisms, marriages, members, and deaths, 5 vols., 1805-- (Mrs. Frank V. Hallam, 32 Allen Ave.).

Register books: card file of members, 1805--, and marriages, 1 vol., 1929-- (Rev. Egbert C. Prime, 128 Raleigh St.).

Sunday School records: annual reports are in the minute books; a current card file of members is kept (church). Women's Mission Society: 2 vols., 1872-1911 (church office). Women's Guild: secretary's records, 1 vol., 1937-- (Mrs. Ida J. Martin, 35 Spring St.); treasurer's records, 1 vol., 1937-- (Mrs. Frank J. Lamb, Attleboro, Mass.).

Financial records: vols. not given, 1805-1915 (church safe); card file of pledges and receipts, 1915-- (church safe).

66. FIRST BAPTIST CHURCH, 1805--, 1616 Main St., Crompton, West Warwick. (Warren Association, 1806--.)

Services were held, 1805-8, in homes, the East Greenwich Court House, an old meeting house at East Greenwich (name not given), and the old Centerville school. From 1808 to 1850 regular Sabbath services were held in the Tin Top building, which was framed in Providence and floated on a raft down the bay to Apponaug, then landed and hauled over to the site in Quidnick. Evening services during this time were held in various places in Quidnick, and occasionally in Crompton. From 1830 to 1843 regular services were held in various halls, stores, and homes in Crompton.

The present building, a large, white, Colonial structure with a spire and bell, was dedicated in 1843; repairs were made, 1858-59 and 1873, and alterations in 1866 and 1888-91. This church released a number of members to help form a new church at Arkwright village in 1829, entry 76; also to form a new church at Phenix in 1842, entry 95.

The church was organized by a group of converts from East Greenwich, Warwick, and North Kingstown who decided to unite together, Oct. 21, 1805, as the "United Brethren and Sisters of East Greenwich, Warwick, and North Kingstown"; hence from 1805 to 1808 it was known as the Baptist Church of East Greenwich, Warwick, and North Kingstown. The Warren Association, entry 36, listed it as "Greenwich" church in 1806 and 1807. From 1808 to 1879 it was known as the Baptist Church of Warwick and Coventry. In 1879 it became the First Baptist Church of Crompton. It is still called the Tin Top Church. The first settled clergyman was Rev. David Curtis, 1806-18.

See: Oliver P. Fuller, The History of Warwick, R. I., Providence, Angell, Burlingame & Co., 1875, 380 pp. H. B. Barton, "Historical Sketch of the First Baptist Church of Crompton," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1903, 147 pp. (pp. 65-74).

Minute books: minutes, baptisms, marriages, members, and deaths, 3 vols., 1805-95 (Mrs. Ruth Barton, 214 Warwick Ave., Crompton); minutos, baptisms, marriages, members, and deaths, 2 vols., 1896-- (Mrs. Frank Wright, 1796 Main St., Crompton).

Sunday School records: secretary's and treasurer's records, 1 vol., 1805-75 (Mrs. Ruth Barton); 6 vols., 1876-- (church). Ladies Aid Society: secretary's records, 4 vols., 1933-- (Mrs. Allen Swanson, 28 Manchester St., Crompton); treasurer's records, 3 vols., 1930-- (Mrs. Robert Dunn, 34 South Main St., Washington, Coventry). Christian Endeavor Society: secretary's records, 1 vol., 1936-- (Miss Janet Anderson, Tiogue Ave.); treasurer's records, 1 vol., 1936-- (Mrs. Stanley Poole, 25 Manchester St., Crompton). Junior World Wide Guild: 1 vol., 1936-37 (Mrs. Walter Edson, 15 East Greenwich Ave., Crompton).

Financial records: 10 vols., 1849-1936 (church); 2 vols., 1937-- (Mrs. John W. Barnes, 1492 Main St., Centerville).

67. PAWTUXET BAPTIST CHURCH, 1806-- , 2157 Broad St., Pawtuxet, Cranston. (Warren Association, 1810--.)

This group seems to have been known about 1800 as the Catholic Baptist Society of Cranston. The church was organized in November, 1806, by 34 members of the First Baptist Church of Providence, entry 42, who lived in Pawtuxet. First meetings were held in homes. A building was built about 1774 for the "Church and Congregation of the Baptist Denomination at Pawtuxet" on land given in 1764 by Peleg Arnold and on an adjoining lot given in 1765 by Abraham Sheldon, but its history is obscure; it was renovated and enlarged, and a tower and bell added in 1805. The pews in this structure were changed about 1836 and renovations were made in 1855. A second building on the same site, started about 1856 and dedicated in 1859, was occupied until 1894. It was torn down when the lines of Broad Street were changed. The present large, white, wooden structure with a steeple on the southeast corner contains a bell and other material salvaged from the previous building. The bell has been used for many years as the village fire alarm. Title in the church property was not vested in the church until 1931. Prior to this time a group, known from 1805 to 1857 as the Pawtuxet Baptist Church and Society, and from 1857 to about 1930 as the Pawtuxet Baptist Society, controlled the property; the officers many times were not members of the Pawtuxet Baptist Church.

This church had charge of the village hearse from 1805 to about 1894. It was housed in a small structure behind the church.

A mission chapel was built in Lakewood by this group in 1889, which became the Lakewood Baptist Church, entry 142, in 1894. The first settled pastor of the Pawtuxet Baptist Church was Rev. Ferdinand Ellis, 1807-10.

See: Christie W. Burnham, "Historical Sketch of the Pawtuxet Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1890, 120 pp. (pp. 71-77). Leander G. Bowers, "Historical Sketch of the Pawtuxet Baptist Church," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1931, 65 pp. (pp. 47-50).

Minute books: minutes, baptisms, members, deaths, and dismissals, 1 vol., 1806-26 (church safe); 1 vol., 1826-49 (William I. Cranston, 9 Stratford Road, Pawtuxet); 1 vol., 1849-71 (church safe); 1 vol., 1871-1910 (William I. Cranston); 1 loose-leaf vol., 1930-- (William I. Cranston); minutes, articles of faith, covenant, baptisms, members, deaths, and dismissals, 1 vol., 1806-43 (church safe). Pawtuxet Baptist Society: minutes, copy of charter, constitution, and by-laws adopted 1893, lessees of slips, treasurer's reports, 1 vol., 1857-1927 (safe, church).

Register books: baptisms, members, and deaths, 1 vol., 1882-- (William I. Cranston). Marriages, 1937--, private records of pastor (Rev. H. Glenn Payne, 46 Bayside Ave., Pawtuxet, Warwick).

Sunday School: attendance records, 1 vol., 1867-76, and 1 vol., 1905 (William I. Cranston); Infant Class, 1 vol., 1869-75 (parsonage, 46 Bayside Ave., Pawtuxet, Warwick), and 7 vols., 1861-62, 1865, 1866-68, 1885 (safe, church). Secretary's records, 1 vol., 1922 (safe, church), and 2 vols., 1939-- (Miss Catherine Davis, 13 Hamilton St., Providence). Financial records: 1 vol., May, 1936-- (Mrs. Alcide Fisher, 65 Narragansett Parkway, Pawtuxet, Warwick). Pawtuxet Mite Society: treasurer's records, 1 vol., 1811-18 (safe, church). Ladies Aid Society: secretary's records, 1 vol., 1936-39, and 1 vol., 1940 (Mrs. Alice Byrne, 79 Bayside Ave., Pawtuxet, Warwick); treasurer's records, 1 vol., 1927-- (Mrs. Fannie Williams, 70 Fair St., Pawtuxet, Warwick).

Financial records: receipts and disbursements, 4 vols., 1896-1930 (Eugene Knight, 12 Stratford Road, Pawtuxet). Cash books, 2 vols., 1907-25 (Eugene Knight). Sunday Collections, 3 vols., 1925, 1927, and 1929 (Eugene Knight). Treasurer's records, 1 vol., 1936-- (Mrs. Alcide Fisher). Pawtuxet Baptist Church and Society: ledger, 1 vol., 1805-45 (safe, church). Pew Rents: 1 vol., 1911-23 (Eugene Knight).

Other records: Pawtuxet Hearse Association, minutes and list of members subscribing to fund to keep up hearse and building housing it, 1 vol., February to May, 1841, in back of ledger containing financial records of Pawtuxet Baptist Church and Society, 1805-45 (safe, church). Copies (?) of deeds of the lots on which the church is located, from Peleg Arnold, 1764, and Abraham Sheldon, 1765 (safe, church). Miscellaneous papers and reports concerning the church and society (safe, church; William M. Lee, Ocean Ave., Pawtuxet; and William Harris, Harrison Ave., Pawtuxet, Warwick).

68. CENTRAL BAPTIST CHURCH, 1808-- , Highland Road, Tiverton. (Warren Association, 1809--.)

Members of the Old Stone Church, entry 217, living in the Bridgeport section of Tiverton met as early as 1805. The first structure was built at the East end of Stone Bridge in 1807, and organization was completed the next year. This building was torn down and the lumber used to build a church on Highland Road in 1851, which was burned in 1886. The present church, located on the same site, was built in 1886 and dedicated in 1887; it is of simple design, the auditorium being cruciform. It has a steeple containing a bell cast from metal salvaged from the one in the second structure. It was originally the Third Baptist Church of Christ in Tiverton; about 1826 it became the Second Baptist Church, the former Second Baptist Church, entry 60, having become defunct by that date. In 1850 it took the name of Central Baptist Church. The first settled pastor was Rev. William Bentley, 1808-12; he was said to be a talented spiritual leader, whose schooling is unknown.

See: Richard M. Bayles, History of Newport County, Rhode Island, New York, L. E. Preston & Co., 1888, 1060 pp. Peter C. Wright, "Historical Sketch of the Central Baptist Church of Tiverton," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1897, 143 pp. (pp. 74-79). Silas P. Perry, "Historical Sketch of the Central Baptist Church, Tiverton, R. I.," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1927, 112 pp. (pp. 51-53).

Minute books: minutes, some baptisms, members [1830-43], some deaths and dismissals [1809-28], 1 vol., 1808-49 (Town Clerk's office, Highland Road); minutes, baptisms, members, and deaths, 1 vol., 1850-1908 (Town Clerk's office); minutes, 1 vol., 1909-- (Frank Moeson, Main Road). Minutes of the Corporation, charter, members of the Corporation [1850-89] and treasurer's records of the Corporation [1850-51], 1 vol., 1850-89 (Town Clerk's office).

Register books: Roll Call, 2 vols., 1809-- (church).

Sunday School records: 8 vols., 1826-- (church).

Financial records: 11 vols., 1805-- (church).

69. FIRST BAPTIST CHURCH, 1811-- , High St., Bristol. (Warren Association, 1811--.)

Services were held from 1811 to 1814 in a large unfinished room on the second story of Dr. Nelson's home on State Street, known as The Tabernacle. The present building, which was dedicated in 1814, is of stone with the exception of the wooden steeple and pillared porch. It was long known as the Stone Chapel. The original steeple was blown off in the gale of Sept. 8, 1869. The building was repaired in 1905 and renovated in 1928. The dedication sermon was delivered Nov. 23, 1814, by Rev. Luther Rice, who had accompanied Adoniram Judson to Burma in 1812 and returned to the United States in 1813 to found the American Baptist Foreign Mission Society. The Sunday School, founded in 1816, is said to be the second Baptist one in Rhode Island. The second pastor, Rev. Barnabas Bates, 1814-18, adopted Unitarian views in 1818 and with his followers held the property for seven years; he was later employed in the New York post office and was said to be the father of cheap postage in the United States. The first settled clergyman, Rev. James Winchell, 1812-14, was a graduate of

Brown University, 1812.

See: Miss Doris Bullock and Mrs. Harold E. Pedley, Historical Sketch written Sept. 24, 1936, for the 125th Anniversary (in the minutes). S. D. Moxley, "History of the First Baptist Church, Bristol, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1896, 113 pp. (pp. 110-12). Alfred S. Stowell, "Historical Sketch of the First Baptist Church in Bristol," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1911, 173 pp. (pp. 66-72).

Minute books: minutes, baptisms, members, and deaths, also annual financial reports until 1928, 5 vols., 1811-- (Fred F. Hodgdon, 8 Noyes Ave.).

Register books: marriages, 1936--, pastor's private record (Rev. Arthur Burdon, 930 Hope St.).

Sunday School: secretary's records, 1 vol., April, 1939-- (Miss Doris McPherson, Third and School Sts.); treasurer's records, 1 vol., 1939 (Miss Dorothy Mott, 74 Church St.). Amical Society: secretary's records, 1 vol., 1939 (Mrs. Fred R. Mott, 74 Church St.); treasurer's records, 1 vol., 1939 (Mrs. Greta Luther, Swansea, Mass.).

Financial records: 1 vol., 1928-- (Otis M. Bailey, 29 Collins St.).

70. WICKFORD BAPTIST SOCIETY, 1816--, Wickford, North Kingstown.

This society was formed to purchase a lot upon which to build a house of worship for the Baptists of Wickford, and to supervise the Baptist activities of Wickford. Meetings have been held in private homes and in the several Baptist churches.

The Rhode Island Baptist State Convention Minutes, 1875, p. 15, read as follows: "A meeting house for the use of Baptists was built in Wickford before a Baptist church was organized. Fifty men formed themselves, May 3, 1816, into a society for this purpose. The estimated cost was \$3000. The building was only 40 ft. by 50 ft. The charter required that 2 of the 3 Directors should be members of a Baptist church, but any person could be a member of the society who owned a pew. No spiritual or doctrinal, or even moral, qualification was required, but the society has no voice in the election of pastor, and only the church is responsible for the pastor's support."

Minute books: minutes and financial records, 3 vols., 1816-- (James E. Reynolds, Wickford).

71. FRUIT HILL BAPTIST CHURCH, 1818 - about 1877, Fruit Hill Ave., North Providence. (Warren Association, 1819-29 and 1832-44; Providence Association, 1844 - about 1877.)

The group that started this church included former members from the North Providence Meeting House, entry 253, and people from Providence and Fruit Hill. The old North Providence Meeting House, which was out of repair, was moved, in 1817, to a half-acre lot at Fruit Hill given by John Whipple. It was rebuilt and enlarged into "a neat and commodious house." At first the congregation was known as the Second Baptist Church in North Providence, but they acquired their

present name in 1841. During the later years ministers from the Allendale Baptist Church, entry 105, preached part time at this church. The congregation seems to have been absorbed gradually by the Allendale Church, and by a Union church which was organized later. The first settled pastor was Rev. Zalmon Tobey, 1818-23. See: Report of the Centennial Celebration of the Incorporation of the Town of North Providence, Providence, Knowles, Anthony & Co., 1865, 118 pp. Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols.

Minute books: minutes, baptisms, members, and deaths, 2 vols., 1818-60 (Rhode Island Baptist State Convention, 144 Westminster St., Providence).

Sunday School: story of origin, 1845; list of original members; one page of "Record of the doings of the Standing Committee of the Fruit Hill Baptist Society," March 13, 1866 (?), 1 vol. (Rhode Island Baptist State Convention).

72. QUEEN'S RIVER BAPTIST CHURCH, 1819-- , Usquepaugh, South Kingstown. (Warren Association, 1841-60; Narragansett Association, 1860--.)

Early meetings in 1819 were held in the homes of members. The first building, used as a church and school 1820-40, was called Nazareth schoolhouse. It was situated near the Dugaway bridge. The church sold its interest in this structure in 1841. They met in the Washingtonville School, at Mumford's Mill, now Usquepaugh, from 1840 until it burned in the fall of 1848. Then they went back to the Dugaway schoolhouse where they remained until the fall of 1849, when their own building was completed. They occupied this house until 1908, when it burned. The present church was built in 1909 and dedicated in 1911. It is a wooden structure having a small belfry and bell. The first settled clergyman was Rev. Henry E. Hubbard, 1822-41, a former blacksmith with a common school education. See: Thomas T. Locke, "Historical Sketch of Queen's River Baptist Church, Usquepaugh, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1883, 103 pp. (pp. 49-54).

Minute books: minutes, baptisms, members, dismissals, deaths, and annual treasurer's reports, 3 vols., 1819-- (C. H. Palmer, West Kingston).

Sunday School records: miscellaneous and incomplete (church).

Financial records: 2 vols., 1932-- (Mrs. W. Travers, Usquepaugh).

73. THIRD BAPTIST CHURCH, 1820-78, East and John Sts., Providence. (Warren Association, 1821-23 and 1829-78.)

For several years prior to 1820 religious services had been held in the old Transit Street schoolhouse. A movement began, some time prior to 1819, for a new church organization, in which George Dods was a leading spirit. The Third Baptist Church was organized Nov. 9, 1820, by sixteen members from the First Baptist Church, entry 42, who held services from 1819 to 1823 in the old Transit Street schoolhouse, in homes, and in Jeremiah Tillinghast's barn on Transit Street. From 1823 until 1876 services were held in their own meeting house at Wickenden and Hope Streets. In 1876 they built a red brick Gothic structure with steeple and bell at East and John Streets, which they used until they merged with the Brown Street Baptist Church, entry 112, to

become the Union Baptist Church, entry 126. The Union Baptist Church still uses the building. A mission on India Street, maintained by the Third Baptist Church, was taken over by the Union Baptist Church at the time of the merger. The first settled pastor was Rev. Allen Brown, 1821-25. See: Welcome Arnold Greene, Providence Plantations for Two Hundred and Fifty Years, Providence, J. A. & R. A. Reid, 1886, 468 pp.

All records are in possession of the Union Baptist Church.

74. BAPTIST CHURCH, 1822-33, Wickford. (Warren Association, 1822-32.)

The only information found was that this church existed in Wickford prior to the organization of the present Wickford Baptist Church, entry 81. The Warren Association Minutes list it from 1822 to 1832. See: Warren Association Minutes, Providence, the Association, 1822-32, 16 pp. aver. Vincent Gardner, Jr., and others, A Brief History of the Baptist Church in Wickford, R. I., Providence, Knowles & Vose, 1844, 36 pp.

75. FOURTH BAPTIST CHURCH, 1823--., 734 Hope St., Providence. (Providence Association, 1843--.)

The Fourth Baptist Church was formed in 1823 by former members of the First General Baptist Church of Cranston, entry 200. Realizing the "need for a church in the north end of town," they formed a Society in 1821. The first building, a wooden structure on Howell Street, was erected in 1822. An addition was made to it in 1850, a clock was put in the steeple in 1855, it was raised in 1861, remodelled in 1874, and sold to the Jewish Congregation Ahavath Sholom in 1905. From 1905 to 1911 meetings were held in the Highland Congregational Church on Larch Street. The present church building, a Gothic structure of stone, was built in two units: the first unit was built in 1910 for church and school, and was dedicated in 1911; the second unit, "The Temple," containing auditorium and assembly rooms, was built in 1929 and dedicated in 1930. There is a large bell connected with a clock in the square tower. Cornerstone inscriptions are: "first unit 1823-1910; second unit 1929."

This church opened a mission school on Branch Avenue in 1878, which became a church, entry 134, in 1886. They also opened a mission on Smithfield Avenue in 1879, which was moved to Pawtucket Avenue in 1886, and reopened in 1887 as North Baptist Chapel. The first settled pastor of the church, Rev. Zalmon Tobey, 1823-33, was a member of the Ministers Conference of the Freewill Baptist Quarterly Meeting, entry 195, and there were Freewill people in the group that organized the church, but this congregation is not listed in any Minutes of the Rhode Island Freewill Baptist Association.

See: George H. Bailey, History of the Church from the beginning to 1916, ms. (church). Francis Smith, A Discourse, etc., Providence, John F. Moore, 1851, 22 pp. Arthur H. Granger, Address at the 50th Anniversary, Providence, the church, July 9, 1873. J. M. Brewster, "The Free Baptists of Rhode Island and Vicinity," Centennial Minutes of the Rhode Island Association of Free Baptist Churches, Dover, N. H., Morning Star Job Printing House, 1880, 58 pp. (pp. 27-47). George H. Bailey, "Historical Sketch of the Fourth Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention,

1903, 147 pp. Henry C. Finley, "Historical Sketch of the Fourth Baptist Church," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1924, approx. 60 pp.

Minutes: church minutes, baptisms, members and deaths, 2 vols., 1823-74 (Rhode Island Historical Society, Providence); 3 vols., 1875-- (Henry C. Finley, 73 Evergreen St.). Fourth Baptist Society minutes, members, committee reports, financial reports, and financial records [1820-28], 2 vols., 1820-1904 (Rhode Island Historical Society). Board of Trustees minutes, 2 vols., 1895-- (Henry C. Finley). Advisory committee minutes, 4 vols., 1823-- (Henry C. Finley).

Register books: members, card file for current year (parish office); marriages, 1 vol., 1926--, pastor's personal record (Rev. Arthur B. Mercer, 54 Lauriston St.).

Sunday School and other organizations: Sunday School secretary's records, loose-leaf, 1911-- (Robert D. Carter, 502 Morris Ave.); attendance records, card file, 1911-- (Robert D. Carter); treasurer's records, 2 vols., 1911-- (Mrs. Arthur G. Anderson, 99 Lauriston St.). Women's Guild, secretary's records, 1 vol., 1935-- (Mrs. Frank Bridge, 121 Lorimer St.); treasurer's records, 2 vols., 1926-- (Mrs. Frank McBride, 78 Forest St.).

Financial records: minutes of financial meetings, 2 vols., 1895-- (Henry C. Finley); church finances, 1 vol., 1835-73 (Rhode Island Historical Society), 2 vols., 1913-29 (church safe), 1 vol., 1932-- (Harold H. Young, 680 Angell St.); expenditures, 1 vol., 1913-23; personal pledges, 1 vol., 1901-11 and 1 vol., 1913-38 (church safe). Fourth Baptist Society, finances, 4 vols., 1828-95 (Rhode Island Historical Society). ¹

76. ARKWRIGHT AND FISKEVILLE BAPTIST CHURCH, 1829-55, Main Road between Fiskeville and Jackson villages, Scituate. (Warren Association, 1829-54.)

The formation of this church was the result of labors during the winter of 1828-29 by Charles S. Weaver, a missionary sent out by the Rhode Island Baptist State Convention, entry 35. Members residing in the villages of Arkwright and Fiskeville, and other villages nearby, who were members of various Baptist churches, met at the home of John B. Steadman, March 30, 1829, and made plans for its organization. A council of churches, composing Pawtucket, entry 65, First, Providence, entry 42, Second, Providence, entry 64, Pawtuxet, entry 67, and Warwick and Coventry, entry 66, met to recognize it, April 15, 1829. The next day, April 16, 1829, it was recognized at exercises held in the Arkwright schoolhouse, and Charles S. Weaver was ordained as pastor.

Their church was a wooden structure situated on property belonging to the Jackson Mills; a copy of a deed at the Town Clerk's office, North Scituate, shows that it was deeded to Charles Jackson in 1855 by the Arkwright and Fiskeville Baptist Church. It seems to have been bought some time later by

1. The Fourth Baptist Society ceased to function in 1895, but minutes continue to 1904, until the terms of a bequest had been carried out.

Charles Clarke and removed to the rear of his home, on the road between Hope and Jackson, and made into a stable; Dan A. Clarke, son of Charles Clarke, now occupies the house, and the stable is still standing in back of the dwelling. This church was called Arkwright Baptist Church until 1834 when the name Arkwright and Fiskeville was adopted. The first settled pastor was Rev. Charles S. Weaver, 1829 - ? See: Committee, A Brief History of the Organization of the Arkwright and Fiskeville Baptist Church, Providence, H. H. Brown, 1839, 8 pp.

77. FIRST BAPTIST CHURCH IN EXETER, 1829-- , Liberty, Exeter. (Narragansett Association, 1861--.)

This congregation split away from the Baptist Church of Exeter, entry 49, in 1829 over the Palmer controversy. Since the members of this congregation were pew owners, and therefore part owners of the church property, they could not be deprived of the use of the church. In 1838, the other body moved out and left them in sole possession; this house was the second one built by the Baptist Church of Exeter, and was erected in 1816.

In 1845 the long-standing difficulty between this church and the Baptist Church of Exeter was settled, and each voted to admit to fellowship members from the other.

Their building became unfit for use in 1856, and they built a new church at a place they called Liberty. This church was called the First Baptist Church in Exeter. It is known as the Liberty Hill Baptist Church. The first settled clergyman was Rev. Gershom Palmer, 1829 - ?, who had been pastor of the Baptist Church of Exeter for twenty-three years.

See: Willet H. Arnold, Historical Sketch of the Baptist Church in Exeter, R. I., Central Falls, E. L. Freeman & Co., 1883, 23 pp. Thomas P. Brayman, "Historical Sketch of the First Baptist Church in Exeter," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1888, 100 pp. (pp. 18-19).

Minute books: 1 vol., 1829-1913 (E. N. Gardner, Liberty); minutes and members, 1 vol., 1914-- (Maude Hoxsie, Liberty).

Register books: members, 1 vol., 1829-1921 (E. N. Gardner).

Financial records: 2 vols., 1928-- (E. N. Gardner).

78. LIME ROCK BAPTIST CHURCH, 1831-- , Wilbur Road, Lime Rock, Lincoln. (Warren Association, 1831-43; Providence Association, 1843--.)

This church was the result of a strong revival movement which swept the villages of Albion, Cumberland, Ashton, and Lime Rock about 1831. Meetings were held in the meeting house at Cumberland Hill, entry 254, and at Albion, 1831-35. Then for a while services were held in various homes under the leadership of Rev. Reuben Morey, a theological student at Brown University. A building, erected in 1836 on Great Road, was larger than the present structure. This house was struck by lightning and burned to the ground in 1876. For ten years after the destruction of the church services were held in the dismantled tap room of the Bradley Tavern, Great Road, which had been refitted for religious exercises. The present church, a small wooden structure with a

belfry and bell, was dedicated in 1886.

At the time of its organization in 1831 this church was known as the Baptist Church of Cumberland Hill; in 1835 the name was changed to Lime Rock Baptist Church in Smithfield. In 1843 it became the Lime Rock and Albion Baptist Church. In 1886 it became the Lime Rock Baptist Church, of Lincoln. (This church should not be confused with the Cumberland Hill Baptist Church, entry 93, which was organized in 1841.) It organized Sunday Schools in Albion, Lime Rock, and Ashton, about 1844. The first settled pastor was Rev. David Benedict, 1831-32?

See: E. Gage Hotaling, History of the Lime Rock, R. I., Baptist Church, ms. (Rev. E. Gage Hotaling, Second Baptist Church, Palmer, Mass.). A. D. Nickerson, "Historical Sketch of the Baptist Church at Lime Rock, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1889, 111 pp. (pp. 38-45).

Minute books: 4 vols., 1831-- (Miss Alice O. Jackson, Great Road, Lime Rock).

Register books: baptisms, members, and deaths, 2 vols., 1889-- (church).

Sunday School: minutes, attendance records, and financial records, 2 vols., 1889-- (Miss Easton, Louisquisset Pike, Lime Rock).

Financial records: Home and Foreign Missions financial records, and church financial records, 1 vol., 1922-- (church).

79. VALLEY FALLS BAPTIST CHURCH, 1832-- , Broad St., Valley Falls, Cumberland. (Warren Association, 1832-43; Providence Association, 1843--.)

This congregation was the outgrowth of a Sunday School founded in 1823. Later meetings of the Sunday School were held in a room of the "White Mill" near the Valley Falls Bridge. After the organization in 1832 church meetings were held in a mill known as Happy Hollow, later in an old schoolhouse, and still later in a mill owned by Henry Marchant. The present building, dedicated in 1840, is a plain wooden structure; it was rebuilt in 1877, in 1928, and again in 1935. The first settled pastor was Rev. B. P. Byram, 1836-50. See: Mary H. Riley, "History of Valley Falls Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1900, 127 pp. (pp. 38-39).

Minute books: 1 vol., 1927-- (Miss Marion Meharg, 115 Dexter St., Valley Falls).

Register books: baptisms, members, and deaths, 1 vol., 1852-- (Miss Marion Meharg); marriages, 1940-- , in pastor's private records (Rev. Harold Kuhlman, 15 Pacific St., Central Falls).

Sunday School: secretary's and treasurer's records, 1 vol., 1935-- (Charles Crowell, 675 Weeden St., Pawtucket). Ladies Aid Society: secretary's records, 2 vols., 1913-- (Mrs. Annie Skinner, 18 Abbott St., Valley Falls); treasurer's records, 1 vol., 1913-- (Mrs. Evora Skinner, 111 Wilcox Ave., Pawtucket).

Financial records: 1 vol., 1928-- (Mrs. Lira Patt, 221 High St., Valley Falls).

Other records: library register books, 2 vols., 1911 (church).

80. FIRST BAPTIST CHURCH, 1833-- , 298 Blackstone St., Woonsocket.
(Warren Association, 1833-43; Providence Association, 1843--.)

The first meetings were held in private homes in 1832. The first preaching services were held in the Ballou schoolhouse in 1833 under Rev. Mr. Mowry. During alterations to the schoolhouse services were held in the Globe Congregational Church. The first church building, erected about 1834, stood on Baptist Hill. It was moved to the corner of Main and High Streets in 1849 and was destroyed by fire in 1858. After the fire they met in the Methodist Church, Odd Fellows Hall, Armory Hall, and the Globe Congregational Church until a new and larger building was erected on the same site in 1859. This second house was sold in 1890, after which the congregation met in Harris Hall, the Methodist church, and Grand Army Hall until the present building was completed. The present church structure, dedicated in 1892, has a spire suggestive of Gothic architecture, Romanesque windows and arches, and wainscoting of English architecture. It has a tower clock and a large pipe organ. For the first two years it was called Woonsocket Falls Baptist Church. The first settled pastor was Rev. Bradley Minor, 1834-37. See: Frederic Denison, "Sketch of Woonsocket Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1891, 108 pp. (pp. 17-20).

Minute books: 2 vols., 1858-- (Trustees, church).

Register books: baptisms, marriages, members, and deaths, 4 vols., 1858-1930, and 2 card files, 1930-- (Mrs. Clarissa L. Woodward, 27 Phoebe St.).

Sunday School: attendance and financial records, 4 vols., 1858-- (cabinet, church storeroom).

Financial records: church finances, 6 vols., 1861-- (C. Byron Coleman, 21 Avenue B); contributions to missions and other charities, 4 vols., 1858-- (assistant treasurer, church).

Records prior to 1858 were destroyed when the first church building was burned.

81. FIRST BAPTIST CHURCH OF WICKFORD, 1834-- , Main St., Wickford, North Kingstown. (Warren Association, 1834-60; Narragansett Association, 1860--.)

The church building was built and dedicated in 1816 by the Wickford Baptist Society, entry 70, formed that year for the purpose of purchasing a location and building a house of worship in the village of Wickford. Pews were sold to raise the necessary funds. It is a white wooden Colonial church with belfry and bell. A plaque reads "Building erected 1816 - organized 1834." This building was remodelled between 1834 and 1839; improvements were made in 1859 and in 1870.

A church had been formed in 1822 but it made no progress and went out of existence in 1833, see entry 74. After the organization of this church in 1834, the Society's building and lot were turned over to the church for its use, but title remained with the Society. This church is said to have been the means, through a letter to the Warren Association, entry 36, in 1858, of causing the appointment of a committee to investigate the partiality then being shown in the appointment of chaplains in the United States Army and Navy, which resulted in the correction of this matter. The first settled clergyman was Rev. Benjamin C. Grafton, 1834-39.

See: F. D. Blake, Historical Sketch of the First Baptist Church at Wickford, written for the 75th Anniversary, Oct. 28, 1909, ms. (written in the minute book covering that year). Mrs. Charles B. Post, History of the Mission Society, 1935, ms. (written in the latest minute book). N. M. Williams, "Historical Sketch of the First Baptist Church in Wickford, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1875, 72 pp. (pp. 15-18).

Minute books: minutes, baptisms, members, dismissals and transfers, and deaths, 2 vols., 1884-- (Mrs. Charles B. Post, Cedar Point Cove, Wickford).

Sunday School: attendance and financial records, 2 vols., 1870-1935 (library, Rhode Island State College, Kingston, South Kingstown); attendance records, 1 vol., 1936-- (James E. Reynolds, Wickford); finances, 1 vol., 1936-- (Hafton Anderson, Wickford). Ladies Aid Society: 5 vols., 1860-- (Mrs. Charles B. Post). Wickford Baptist Church Missionary Society: 6 vols., 1872-- (Mrs. Charles B. Post).

Financial records: bills, tax receipts, and monthly treasurer's reports, 6 bundles, 1834-- (Mrs. Charles B. Post); treasurer's records, 1 vol., 1911-- (H. J. Reynolds, Wickford).

Other records: church secretary's records, 1 file box, 1908-- (Mrs. Charles B. Post).

82. FIRST BAPTIST CHURCH OF HOPKINTON, 1834-- , Nooseneck Road, Hopkinton Village, Hopkinton. (Warren Association, 1836-60; Narragansett Association, 1860--.)

The first meetings, prior to organization and for a while after, 1833-34, were held in a community meeting house which was shared with the group that later became the Second Hopkinton Seventh Day Baptist Church, entry 180. It was known as the Union Meeting House and then stood about 1/8 mile northwest of its present location. Services were held in the schoolhouse at Hopkinton Village, 1835-36. The present building, erected in 1836 and dedicated in 1837, is a plain wooden structure; it was repaired and renovated in 1874.

At the time of its organization, at the home of George H. Perry, M. D., on Oct. 26, 1834, this church was the only one holding services in Hopkinton on the first day of the week, with the exception of the Friends. Rev. David Avery, pastor from 1841 to 1843, left during the latter year to assume the pastorate of the Second Hopkinton Baptist Church, now the First Baptist Church of Hope Valley, entry 94, which he helped to organize. The first settled clergyman was Rev. Gideon B. Perry, 1834-35.

See: Henry J. Wheeler, Historical Sketch, read at the 100th Anniversary celebration, October 1934, handwritten ms. (church). E. P. Mathewson, "Historical Sketch of the First Baptist Church, Hopkinton, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1887, 93 pp. (pp. 18-21).

Minute books: Church Record Book, containing minutes, list of pastors and officers, charter, deed to land, list of 13 charter members, covenant, and financial records, 1 vol., 1834-- (Mrs. Marjorie Kenyon, Box 68, Ashaway).

83. FIRST BAPTIST CHURCH, 1835-- , Broad St., Westerly. (Warren Association, 1837-60; Narragansett Association, 1860--.)

Meetings were probably held in various homes prior to September, 1835. From 1835 to 1845 they met in a Union Meeting House. The present building, a gray wooden Colonial church with white columns, was built and dedicated in 1845; an addition was made in 1858. Henry Jackson gave the location in 1854 as Bridge Village.

A few members of this church organized the Lotteryville Village branch of this church in 1843, see Avondale Baptist Church, entry 98. Also, 53 members withdrew as the result of a division caused by the question of open communion and organized the Calvary Baptist Church, entry 120, in 1870. The first settled pastor of this church was Rev. John Waterman, Sept. 16, 1835 - May 23, 1836.

See: Henry Jackson, An Account of the Churches in Rhode Island, Providence, George H. Whitney, 1854, 134 pp. Frederic Denison, Westerly and Its Witnesses, Providence, J. A. & R. A. Reid, 1878, 315 pp. John Evans, "Historical Sketch of the First Baptist Church, of Westerly, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1880, 80 pp. (pp. 10-13). William A. Hillard, Historical Sketch of the First Baptist Church of Westerly, Westerly, The First Baptist Church, 1935, 46 pp.

Minute books: minutes, registers, and financial records [1852--], 6 vols., 1835-- (T. Allen Crouch, 8 South Broad St.); minutes of corporation, 1 vol., Oct. 28, 1844 - March 17, 1873 (Westerly Public Library, Broad St.).

Young People's Christian Endeavor and Missionary Society: minutes and members, 1 vol., 1916-- (church).

Financial records: 1 vol., 1835-52 (J. Harold Kenyon, treasurer, 26 High St.).

84. SECOND BAPTIST CHURCH, 1838? - about 1900, Broad St., Pawtucket. (Warren Association, 1840-43; Providence Association, 1843-77.)

In 1838 this group, which may have organized earlier, acquired possession of the meeting house built by the First Universalist Church in North Providence. After it was destroyed by fire in 1868, an attempt was made to erect a new structure on the same site, but the burden became too great and it was fitted up as a school by the town. This school now stands on High Street between Exchange and Barton Streets. They then worshipped in Railroad Hall, and in Masonic Temple on Mill Street. This church was called Independent Church, Pawtucket,

in the Warren Association, entry 36, minutes, 1840-43, and also in the Providence Association, entry 37, minutes for 1843. It later became known as the High Street Baptist Church, and still later as Second Baptist Church; dates for those changes in name were not found. The first settled clergyman was Rev. Edward K. Fuller, 1838-40.

See: Warren Association, Minutes, Providence, the Association, 1840-43, 20 pp. aver. Providence Association, Minutes, Providence, the Association, 1843, about 18 pp. Massena Goodrich, Historical Sketch of the Town of Pawtucket, Pawtucket, Nickerson, Sibley & Co., 1876, 189 pp. Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols.

85. FIRST BAPTIST CHURCH, 1839-- , Peirce and Montrose Sts., East Greenwich. (Warren Association, 1839-60; Narragansett Association, 1861--.)

Their recognition service as a Baptist church was held in the East Greenwich Methodist Church in 1839. Services from 1839 to 1847 were held in a schoolhouse and in the Kent County Court House; 1847-84, in their church building built in 1846 on Main Street, now used as a tenement. The present building, built in 1884 and dedicated in 1886, is a large brown wooden structure with a stone foundation; it has a tower and bell, and a beautiful dome. First settled clergyman was Rev. O. C. Wheeler, 1845-47.

See: Daniel Howland Greene, History of the Town of East Greenwich, and Adjacent Territory, 1677-1877, Providence, J. A. and R. A. Reid, 1877, 263 pp. E. S. Wheeler, "Historical Sketch of the First Baptist Church, East Greenwich, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1881, 80 pp. (pp. 9-12).

Minute books; minutes, baptisms, members, and deaths, 6 vols., 1839-- (George Spencer, 51 Mawney St.).

Register books: personal record of marriages performed, 1 vol., 1928-- (Rev. Charles Barnard Chapman, 74 Prospect St.).

Sunday School records: 9 vols., 1888-- (desk in church). Women's Missionary Society: secretary's records, 4 vols., 1883-- (Mrs. Ernest Crawley, 124 Spring St.); treasurer's records, 1 vol., 1901-- (Mrs. Alberta Carpenter, 44 Goodwin St.). Ladies Aid Society: secretary and treasurer's records, 3 vols., 1916-- (Mrs. Arthur Earnshaw, 146 Church St.).

Financial records: 2 vols., 1923-- (Emil Wellen, East Greenwich Branch, Union Trust Company).

Other records: charter and deeds of church (safe deposit box, East Greenwich Branch, Union Trust Company).

86. NATICK BAPTIST CHURCH, 1839-- , Providence St., Natick, West Warwick. (Warren Association, 1840--.)

This group of regular Baptists held services in dwelling houses and later in the old schoolhouse, prior to the building of the meeting house in 1838. They met in this structure, in rotation with the Six Principle Baptists, entry 26, and Methodists, until in 1839 they were the

sole occupants of the house. They dedicated this old, white, New England church with spire and bell in 1842, and renovations were made in 1891. It was known in 1839 as the Natick First Baptist Church; in 1891 it became the Natick Baptist Church. The first settled pastor was Rev. Arthur A. Ross, 1840-41.

See: Charles W. Littlefield, Historical Sketch of Natick Baptist Church, 1939, ms. (Charles W. Littlefield, Natick). Whitman L. Wood, "Historical Sketch of the Natick Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1891, 108 pp. (pp. 53-59).

Minute books: minutes, baptisms, members, deaths, and financial records before 1912, 4 vols., 1839-- (Charles W. Littlefield, 10 Commonwealth Ave., Natick).

Register books: marriages, 1 vol., 1893-- (personal record, Rev. William Green, 726 Providence St., Natick).

Financial records: 1 vol., 1912-31 (Charles W. Littlefield); 1 vol., 1932-- (Fred D. Green, Hope, Scituate).

87. QUIDNESSET BAPTIST CHURCH, 1839-- , Post Road, Quidnesset, North Kingstown. (Warren Association, 1849-60; Narragansett Association, 1860--.)

As a branch of the First Baptist Church of North Kingstown, entry 58, from 1828 to 1839, this group probably met first in James Allen's barn, and until 1830 in homes. The first building was erected in 1830, in South Quidnesset, on Shore Road; it was also used as a schoolhouse, and was known as the Union Meeting House. The second building was erected on the present site in 1842; it was enlarged and repaired in 1868 and again in 1882; it was destroyed by fire in May, 1906. The present structure, completed and dedicated in 1911, is a two-story building of cement blocks with belfry and bell; the second floor contains the auditorium. The name of this church was spelled Quoitnesset in the Warren Association Minutes until 1855. The first settled clergyman was Rev. Joseph Wanton Allen, 1839-49, whose country school education was supplemented by reading.

See: Manuscript of the pageant used at the 100th Anniversary, June, 1928 (church). Warren Association, Minutes, Providence, the Association, 1849-55, 24 pp. aver. William P. Chipman, "Historical Sketch of the Quidnesset Baptist Church, North Kingstown, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1882, 88 pp.

Minute books: minutes, baptisms, marriages, members, and deaths, also a register of meetings, baptisms, marriages, and funerals, 1828-67, which Rev. Joseph W. Allen kept for his own use, 4 vols., 1828-- (Mrs. Dana L. Lawrence, Quidnesset).

Sunday School: attendance records, teachers, and classes, 3 vols., 1860-- (Sunday School superintendent, church). Baptist Young People's Society: minutes, 1 vol., 1894-1916 (Mrs. Dana L. Lawrence); and 1 vol., 1916-- (Glenn Seavey, R. F. D., East Greenwich).

Financial records: 1 vol., 1828-58 (Mrs. Dana L. Lawrence); 1 vol., 1914-- (William T. Reynolds, East Greenwich).

88. FIRST BAPTIST CHURCH IN CHARLESTOWN, 1840-- , Post Road, Quonochontaug, Charlestown. (Warren Association, 1840-60; Narragansett Association, 1860--.)

The church building is a wooden structure with a small steeple and a bell, dedicated in 1841. It was first called the First Baptist Church of Christ in Charlestown. The first settled pastor was Rev. Wilson Cogswell, August, 1841 - November, 1841. See: J. A. Babcock, "Historical Sketch of the First Baptist Church in Charlestown," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1889, 111 pp. (pp. 18-23).

Minute books: minutes and registers, 3 vols., 1840-- (Miss Frances Currie, Bradford, Westerly).

Sunday School: records kept for current year only (Mrs. George H. Champ-
lin, Dunn's Corners, Westerly). Ladies Aid Society: miscellaneous records, 1910-- (Mrs. T. J. Clark, Charlestown).

Financial records: 1 vol., 1930-- (Charles S. Brightman, Bradford, Westerly).

89. COVENTRY CENTRAL SIX PRINCIPLE BAPTIST CHURCH [KNOTTY OAK CHURCH], 1840-- , 789 Washington St., Anthony, Coventry. (General Six Principle Baptist Conference of Rhode Island, 1841 - about 1916¹; also in Rhode Island and Massachusetts General Six Principle Baptist Association, 1860-78; Warren Association, 1916--.)

This church was organized by forty-seven members of the Maple Root Six Principle Baptist Church, entry 14, in 1840. The building, built and dedicated in 1840, is a white Colonial church with a tall spire, colored glass windows, and open belfry. It was known as the Coventry Central Baptist Church until the latter part of 1843, when it became the Coventry Six Principle Baptist Church. About 1852, the majority of the members left this Six Principle group, formed a Calvinistic church, and joined the Warren Association, entry 36, in 1853. Being the majority, they took over the building, calling themselves Coventry Central Baptist Church, entry 110. The remaining members of the Coventry Six Principle Baptist Church continued to meet as a Six Principle church; it is not known whether meetings were held in homes or in the church building, but they evidently continued to grow in numbers, while the group which joined the Warren Association in 1853 declined in numbers. The Six Principle group bought the church from the Calvinistic group in 1859. In 1892, the Six Principle congregation took the name of Coventry Central Six Principle Baptist Church. In 1916, this church left the Six Principle Conference, entry 1, and joined the Warren Association. The first settled pastor was Elder Pardon Tillinghast, 1840-49.

1. The General Six Principle Baptist Conference of Rhode Island continued to list this church as a member of that group until 1920, possibly for a year or two longer, as yearly minutes of that group for 1921, 1922, and 1923 were not available; however, this congregation entered the Warren Association in 1916.

See: General Six Principle Baptist Conference of Rhode Island, Minutes, Arctic, the Conference, 1840-1924, 40 pp. aver. Rhode Island Baptist State Convention, Minutes of the Associations, Providence, the Convention, 1916--, 120 pp. aver.

Minute books: minutes, baptisms, marriages, members, and deaths, 9 vols., 1840-- (Miss Ethel M. N. Johnson, 691 Washington St., Anthony).

Ladies Aid Society: secretary's records, 2 vols., 1918-- (Mrs. Jesse Johnson, 691 Washington St., Anthony); treasurer's records, 1 vol., 1918-- (Mrs. O. J. Taylor, 44 Greenwood Ave., Greenwood, Warwick).

Financial records: 2 vols., 1877-- (Jesse Johnson, 691 Washington St., Anthony).

90. FIFTH BAPTIST CHURCH, 1840-54, Stewart St., Providence. (Warren Association, 1841-42; Providence Association, 1843-54.)

This congregation met from 1840 to 1845 at a private house on Pine Street, then in the Greene Street schoolhouse at the corner of Greene and Washington Streets. They met in a structure on Stewart Street, erected in 1845, from 1845 to 1854. It was known as the West Baptist Church until 1845, when the name Fifth Baptist Church was adopted. The object in its formation was to pronounce more decidedly against slavery. This congregation united with the South Baptist Church, entry 100, to form the Friendship Street Baptist Church, entry 111, in 1854. The first settled clergyman was Rev. Archibald Kenyon, 1842. See: Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols. (I, p. 470).

Minute books: minutes, baptisms, members, and deaths, 2 vols., 1840-54 (vault, Calvary Baptist Church, Broad and Starwood Streets); minutes of Fifth Baptist Society, 1 vol., 1844-54 (vault, Calvary Baptist Church).

91. FIRST BAPTIST CHURCH, 1840--, Lonsdale Ave., Lonsdale, Lincoln. (Warren Association, 1840-43; Providence Association, 1843--.)

Instituted by people in this district who left the Valley Falls Baptist Church, entry 79, and met in the home of one Isaac Smith, at the time of a spirited revival. They met for a short time in the schoolhouse on School Street. The original building, which was built and dedicated in 1842, was sold to the Town of Lincoln in 1910; it was moved two doors down and is still used as the Town Hall. The present building, dedicated in 1911, is a combination brick and stone structure showing Gothic influence in the interior and windows; an annex was added in 1936. In addition to its own Sunday School, which began with the organization of the church, this church supported a Sunday School at Lanesville, beginning in 1848. The first settled clergyman was Rev. Joseph B. Brown, 1840-41.

See: Committee, Articles of Faith and Covenant of the Baptist Church in Lonsdale, R. I., Providence, A. Crawford Greene, 1875, 22 pp. N. B. Wilson, "Semi-Centennial Historical Sketch of the Baptist Church in Lonsdale, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1890, 120 pp. (pp. 47-54). John A. Mitchell, "Historical Sketch of the First Baptist Church, Lonsdale, R. I.," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1923, 79 pp. (pp. 22-24).

Minute books: 3 vols., 1840-- (Miss Marion Boyce, 13 Blackstone St., Lonsdale).

Register books: baptisms, members, and deaths, 3 vols., 1840-- (Mrs. Elizabeth Quinham, 37 Grove St., Lonsdale); pastor's personal record of marriages and funerals, 1922-- (Rev. John A. Mitchell, 1570 Lonsdale Ave., Lonsdale).

Sunday School: card file of attendances for current year (church). Royal Ambassadors Club: secretary's records, 1 vol., 1938-- (Robert Balshaw, 85 Main St., Lonsdale); treasurer's records, 1 vol., 1938-- (Roy Nixon, 1589 Lonsdale Ave., Lonsdale).

Financial records: 2 vols., 1842-47 and 1876-1933 (William E. Esten, 130 Main St., Lonsdale); 2 vols., 1933-- (Harold Rothwell, 90 Main St., Lonsdale).

92. CONGDON STREET BAPTIST CHURCH (Colored), 1840--, 17 Congdon St., Providence. (Warren Association, 1841--.)

While schools and societies had been established to help the negroes, the immediate antecedent of this church was the African Union Meeting and Schoolhouse, which had been built in 1819 on a lot on Meeting Street given by Moses Brown. It was built by the efforts of whites as well as negroes and was for the use of all colored sects, but the Baptists became the dominant sect and took it over, the result being the organization of the Meeting Street Baptist Church in 1840. They continued to occupy this house until 1870 when it was torn down. From 1870 to 1874 they met in various halls. The court had allowed them to change the Meeting Street site for one on Congdon Street in 1871, and the present church, a gray building of wood and brick with a belfry, was built in 1871 and dedicated in 1874. The name was changed to Congdon Street Baptist Church about 1874. The fourth pastor of this church, Rev. Clarence Leonard, 1853-55, was subsequently appointed the first colored chaplain in the United States Army by President Lincoln; he later returned to this church. The first settled clergyman was Rev. Jeremiah Ashor, 1840-48.

See: William R. Staples, Annals of the Town of Providence, Providence, Knowles & Vose, 1843, 670 pp. Joseph O. Johnson, "Historical Sketch of Congdon Street Baptist Church, Providence, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1894, 115 pp. (pp. 55-58).

Minute books: minutes, baptisms, members, and deaths, 4 vols., 1895-1933 (church vault); minutes, baptisms, members, and deaths, 1 vol., 1934-- (Miss Lelia Patton, 190 Lippitt St.).

Sunday School: attendance records, loose-leaf sheets, 1924-- (church). Women's Club: secretary's records, vols. and dates not given (Mrs. Louisa Johnson, 43 Wendell St.); treasurer's records, 1 vol., 1936-- (Mrs. Anna Blackman, 109 Howell St.).

Financial records: check books, 1910-- (Richard Dudley, 84 Bates St.).

93. CUMBERLAND HILL BAPTIST CHURCH, 1841-- , Mendon Road, Cumberland.
(Warren Association, 1841-43; Providence Association, 1843--.)

The building, a small wooden structure of Colonial design, with simple furnishings, was dedicated in October, 1844, and rededicated May, 1930. When this church was organized in 1841, its members were largely from the Catholic Baptist Society of Cumberland, entry 254, which society in 1887 left its remaining property to be held in trust for this church by the Rhode Island Baptist State Convention, entry 35. Its members in the early history of the Town of Cumberland played an important part in the development of that town, but with the steady influx of French-Canadians they gradually retired to other parts, and the church membership grew smaller. The first settled clergyman was Rev. Henry G. Stewart, 1841-50.

See: E. Gage Hotaling, History of Cumberland Hill Baptist Church, June 22, 1936, typewritten ms. (Rev. E. Gage Hotaling, Second Baptist Church, Palmer, Mass.). A. D. Nickerson, "Historical Sketch of the Baptist Church at Cumberland, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1888, 100 pp. (pp. 36-43).

Minute books: minutes, baptisms, members, and deaths, 1 vol., 1841-87 (Rhode Island Baptist State Convention, 144 Westminster St., Providence); minutes, 1 vol., 1924-- (Miss Dorothy Dunlop, Cumberland Hill).

Sunday School records: register, 1 vol., 1931-- (Miss Eileen Bower, Saylesville, Lincoln).

Financial records: 1 vol., 1931-- (Mrs. Edna L. Angell, Cumberland).

In all the records of this church there have been so many lapses and so many people handling records that it is difficult to get accurate information concerning them.

94. FIRST BAPTIST CHURCH OF HOPE VALLEY, 1841-- , Main St., Hope Valley, Hopkinton. (Warren Association, 1842-60; Narragansett Association, 1860--.)

Organized in 1841 at Locustville near Brand's Iron Works, Wyoming Village, by members of other Baptist churches nearby who resided in Hopkinton. Meetings were held from 1841 to 1845 in the Locustville schoolhouse, beginning prior to the date of organization, under the spiritual guidance of Rev. David Avery, pastor at that time of the First Baptist Church of Hopkinton, entry 82; he continued to lead them after their organization, becoming their pastor in 1842. The church building, dedicated in 1845, is of Colonial architecture; it has a large bell. The organ loft was built in 1880, and the entrance was rebuilt about 1892. This church was formerly called, 1841-93, the Second Baptist Church of Hopkinton. In 1893 it became the First Baptist Church of Hope Valley. The first settled pastor was Rev. David Avery, 1842-44, graduated from Brown University in the class of 1810. See: Historical Sketch by church clerk, read at 50th Anniversary, 1891 (church). E. B. Haskell, "Historical Sketch of the Second Baptist Church of Hopkinton, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1886, 113 pp. (pp. 20-24).

Minute books: 6 vols., 1841-- (Theose Smith, Hope Valley).

Register books: baptisms, members, and deaths, 1 vol., 1841-- (Theose Smith).

Financial records: 2 vols., 1841-- (Frank Nichols, Hope Valley).

95. PHENIX BAPTIST CHURCH, 1842--*, 2 Fairview Ave., Phenix, West Warwick. (Warren Association, 1842--.)

Services were held from 1827 to 1841 in a house built by the Lippitt and Phenix Sabbath School Society, which was used as a meeting house and school-house. In 1841 and 1842 they met in the schoolhouse and the Elder Tatem Meeting House, see entry 206, at that time owned by the Methodists. From 1842 until 1860 meetings were held in a church building on the corner of Highland and Parker Streets, afterwards used by the Roman Catholics; this structure is now a store on Pleasant Street near Highland Street. The present edifice, dedicated in 1860, is a large wooden building with Romanesque windows and a spire with clock and bell. The auditorium was completed 1869-80 and extensive alterations were made in 1928. It is located well off the street on the bank of the Pawtuxet River. It was known from 1827 to 1842 as the Lippitt and Phenix Sabbath School Society, from 1842 to 1850 as the Lippitt and Phenix Baptist Church. In 1860 it became the Phenix Baptist Church. The first settled clergyman was Rev. Jonathan Brayton, 1842-49.

See: Louis A. Pope, "Historical Sketch of the Phenix Baptist Church, in Warwick, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1882, 88 pp. (pp. 25-30). Arthur W. Swift, "Historical Sketch of the Phenix Baptist Church of West Warwick, R. I.," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1930, 66 pp. (pp. 45-49).

Minute books: 1 vol., 1842-75 (Rev. Charles McEachern, 15 Fairview Ave., Phenix); 2 vols., 1875-- (Lester C. Page, 53 North Pleasant St., Phenix).

Register books: baptisms, 2 vols., 1842--; marriages, 1 vol., 1939--; members, 2 vols., 1842--; deaths, 2 vols., 1842-- (Rev. Charles McEachern); marriage records prior to 1939 kept as personal records by former pastors.

Sunday School: secretary's and treasurer's records, 2 vols., 1917-- (Miss Bertha Bowen, Lincoln Ave., West Warwick). Senior Christian Endeavor Society: minutes, 4 vols., 1888-- (parsonage). Mission Circle: secretary's records, 1 vol., 1925-- (Mrs. Robert Smith, 25 Ames St., Phenix); treasurer's records, 1 vol., 1925-- (Mrs. Nathan Kendall, 30 Fairview Ave., Phenix).

Financial records: 3 vols., 1906-- (Charles Kendall, 30 Fairview Ave., Phenix).

Other records: cardboard box containing miscellaneous historical data of the church, in a steel cabinet, 1842-- (Rev. Charles McEachern).

96. SHAWOMET BAPTIST CHURCH, 1842-- , West Shore Road, Shawomet, Warwick.
(Warren Association, 1845--.)

Meetings were held, 1842-85, in a meeting house near District 4 school-house, formerly occupied by the Old Warwick Six Principle Church, entry 8. A church was built in 1885 which was destroyed by fire in 1886. Services were then held in the Warwick League Library, 1886-88; the church building was rebuilt during this time. It is a wooden Colonial structure, with a brick foundation and a steeple and bell, rededicated in 1914. It was known, 1842-51, as the Old Warwick Baptist Church; the name was changed to Shawomet Baptist Church in 1851. The first settled clergyman was Rev. J. E. Forbush, 1842-45.

See: Oliver P. Fuller, The History of Warwick, R. I., Providence, Angell, Burlingame & Co., 1875, 380 pp. W. H. Lane, "Historical Sketch of the Shawomet Baptist Church, Warwick, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1900, 127 pp. (pp. 58-62). Walter F. Parmelee, Ninety Years of Progress of the Shawomet Baptist Church, Warwick, the church, 1932.

Minute books: minutes, baptisms, members, and deaths, 2 vols., 1842-1903 (Rev. Walter F. Parmelee, West Shore Road, Shawomet); minutes, baptisms, members, and deaths, 2 vols., 1923-- (Miss Frances B. Cowell, Longmeadow). Old Warwick Baptist Church and Proprietors Meetings: minutes, 1 vol., 1829-83 (Rev. Walter F. Parmelee). Shawomet Baptist Church corporation meetings: minutes, 1 vol., 1851-1912 (Rev. Walter F. Parmelee).

Register books: marriages, 1 vol., 1928-- (Rev. Walter F. Parmelee).

Sunday School: attendance records, 5 vols., 1867-78 (Rev. Walter F. Parmelee); card file of current attendance (church). Ladies Aid Society: secretary's records, 5 vols., 1910-- (Mrs. Jesse Little, Warwick Neck); treasurer's records, 2 vols., 1910-- (Mrs. Hattie Fiske, 1 Center Court, Warwick).

Financial records: 1 vol., 1893-1914 (Rev. Walter F. Parmelee); 2 vols., 1925-- (Ernest V. Fiske, 1 Center Court, Warwick).

Other records: wooden box containing bills, cancelled checks, and check stubs, no dates given (Mrs. Hattie Fiske).

97. PERRYVILLE BAPTIST CHURCH, 1843-- , Post Road, Perryville, South Kingstown. (Warren Association, 1843-60; Narragansett Association, 1860--.)

This church was organized at the Green Hill schoolhouse by members of various Baptist churches who lived in the neighborhood. The church building, a white wooden structure with a steeple, bell, and stained-glass windows, was dedicated in 1845 and rededicated in 1904. It was rebuilt in 1906. Prior to 1903 this church was called the Second Baptist Church of South Kingstown. The first settled pastor was Rev. Calvin T. Chapman, 1847-49. See: Isaac M. Church, "Historical Sketch of the Second Baptist Church of South Kingstown, R. I.," Forty-Seventh Annual Report of the Rhode Island Baptist State Convention, Providence, the Convention, 1872, 84 pp. (pp. 83-84).

Minute books: minutes, baptisms, members, and list of pastors, 3 vols., 1843-- (George W. Whitford, Wakefield).

Sunday School: attendance records, 2 vols., 1905-- (Hamar Gledhill, Perryville).

98. AVONDALE BAPTIST CHURCH, 1843-1933, Avondale Road, Avondale, Westerly. (Warren Association, 1849-55.)

Meetings were held in a schoolhouse from 1843 until 1848, when a church was built. The building was burned in 1851 and rebuilt in 1852; this plain, white wooden structure is still standing. The church was founded in 1843 as the Lottery Village Branch, of the First Baptist Church of Westerly, entry 83. It became an independent church in 1849 and remained so until 1855, when it resumed its position as a branch of the First Baptist Church of Westerly. Lottery Village changed its name to Avondale in 1893 and it is supposed that the church changed its name to Avondale Baptist soon after. It disbanded in 1933 due to dissension among its members. In 1935 Sunday School services were resumed for a time, but the church is still inactive. The first settled clergyman was Rev. Nicholas H. Matteson, 1849-59.

See: Frederic Denison, Westerly and Its Witnesses, Providence, J. A. & R. A. Reid, 1878, 315 pp. John Evans, "Historical Sketch of the First Baptist Church, of Westerly, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1880, 80 pp. (p. 11).

Minute books: minutes, covenant, baptisms, members, deaths, and a list of subscribers in 1847, 1 vol., 1843-55 (Westerly Public Library vault, Broad St., Westerly).

99. BROAD STREET BAPTIST CHURCH, 1844-- , Broad and Central Sts., Central Falls. (Providence Association, 1845--.)

At the time of the organization of this church Central Falls was a part of the town of Smithfield. The first meeting, held in the district schoolhouse, was composed of local parishioners of the First, entry 65, and Second, entry 84, Baptist Churches in Pawtucket. The first building was erected on High Street in 1845, and was used until 1877. The present edifice, dedicated in 1877, is a large wooden building with belfry and bell. It was damaged by the hurricane of September, 1938, but repaired shortly after. This church established a mission prior to 1876 in the locality of Pleasant View, Pawtucket, which in 1880 was organized as the Pleasant View Baptist Church, entry 127. The first settled clergyman was Rev. L. O. Lovell, February, 1845 - May, 1846.

See: George P. Perry, "Historical Sketch of the Broad Street Baptist Church, Central Falls, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1892, 107 pp. (pp. 36-41). Committee, Church Year Book History and Directory of the Broad Street Baptist Church, Central Falls, the church, 1936, 15 pp.

Minute books: minutes, baptisms, members, and deaths, 4 vols., 1844-- (Mrs. Harriet E. Read, 8 Washington St.).

Register books: marriages, 1940, in pastor's private records (Rev. Charles P. Christopher, 6 Washington St.); current card file of members (Rev. Charles P. Christopher).

Sunday School: secretary's records, 1 vol., 1938-- (Miss Anne Latham, 117 Clay St., Pawtucket); treasurer's records, 1 vol., 1938-- (Miss Florence Wilkie, 348 Doyle Ave., Providence). Twenty-Thirty Club: secretary's and treasurer's records, 1 vol., 1938-- (Miss Grace Major, 26 Beauregard Ave., Saylesville, Lincoln).

Financial records: 1 vol., 1920-- (Arthur C. Franklin, 321 Middle St., Pawtucket).

100. SOUTH BAPTIST CHURCH, 1846-54, Point St., Providence. (Warren Association, 1846-54.)

The congregation met in a house on property owned by Deacon Barrows on Point Street. They had a flourishing Sunday School. This church united with the Fifth Baptist Church, entry 90, to form the Friendship Street Baptist Church, entry 111, in 1854. It was formerly known as the First Baptist Society in South Providence. The South Baptist Church, entry 114, organized in 1860 on Potters Avenue is a separate and distinct congregation. The first settled clergyman was Rev. Bradley Miner, 1851-54. See: Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols. (I, p. 470).

101. NINTH BAPTIST CHURCH, 1847-50, vicinity of Federal Hill, Providence. (Warren Association, 1847-49.)

This congregation was organized in 1847 and disbanded in 1850. Most of the members assisted in the organization of the High Street Baptist Church, entry 109, in 1851. The pastor was Rev. William Verrinder, 1847-50. See: Warren Association, Minutes, Providence, the Association, 1847-49, 22 pp. aver.

102. CENTRAL BAPTIST CHURCH, 1847-1906, Clarke St., Newport. (Warren Association, 1847-60; Narragansett Association, 1860-1905.)

Organized by 43 members who withdrew from the Second Baptist Church, entry 44, joined the First Baptist Church of Providence, entry 42, and were then dismissed to form this church. After organization, 101 more members left the Second Baptist Church and joined them. They leased from the Fourth Baptist Church, entry 218, in 1847, then purchased, the old Second Congregational Church on Clarke Street, which they enlarged, altered, and dedicated in 1852. This structure had been used as a barracks by the Hessian troops while the British occupied Newport during the Revolutionary War, while it was the home of the Second Congregational Church. The large wooden structure with a tower was repaired about 1867 and remodelled between 1869 and 1879. When this group united with the Second Baptist Church in 1906, this building became the present Second Baptist Church structure. The church started a mission and erected a building for it on Callender Street between November, 1867, and May, 1869. The first settled clergyman of the church was Rev. Henry Jackson, 1847-63.

See: Henry Jackson, An Historical Discourse Delivered in the Central Baptist Meeting House, 1854, ms. (Second Baptist Church, 15 Clarke St.); copy (Newport Historical Society, Touro St.). N. J. Wheeler, "Historical Sketch of the Central Baptist Church, in Newport, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1879, 36 pp. (pp. 10-13). Author not given, an historical sketch, "Central Baptist Church," Newport Daily News, three installments beginning Jan. 7, 1897 (Newport Historical Society). Susan B. Franklin, ed., Second Baptist Church, Newport, R. I., Newport, the church, 1936, 21 pp.

Minute books: 3 vols., 1847-1906 (Miss Susan B. Franklin, 23 Sherman St.).

Register books: Roll Call, containing baptisms, members, and deaths, 2 vols., 1847-1906 (Miss Susan B. Franklin); marriages performed by Rev. Henry Jackson, 1 vol., 1847-56 (Miss Susan B. Franklin).

Sunday School: roll of Sunday School, 1 vol., 1847-1906 (Miss Susan B. Franklin).

Financial records: 2 vols., 1847-1906 (Miss Susan B. Franklin).

103. JEFFERSON STREET BAPTIST CHURCH, 1847-1912, Jefferson and Common Sts., Providence. (Warren Association, 1847-48; Providence Association, 1848-1911.)

Meetings were held, 1846-57, in a chapel built at the corner of Davis and Common Streets. This chapel was moved to the corner of Jefferson and Common Streets, where they met from 1857 to 1867. Then they held services, 1867-68, in the First Baptist Church, entry 42, while their last building was being constructed. This structure, dedicated in 1869, was a Gothic church, of brick with sandstone trim, having a tower with clock and bell. It was built on the site of the former chapel which was moved to Carroll Street. After this congregation united with the Park Street Free Baptist Church, entry 232, in 1912 to form the present United Baptist Church, entry 146, they sold their building to the Armenian Apostolic congregation. Prior to 1857 this church was known as the Eighth Baptist Church. The Warren Association Minutes for 1847 and 1848 call it Smith's Hill Baptist Church. The first settled clergyman was Rev. Samuel Richards, 1847-52.

See: An Historical Sketch of the Jefferson Street Baptist Church, in Vol. I, 1847-85, of the minute books (Miss Mary Pearce, 48 Jefferson St.). Warren Association, Minutes, Providence, the Association, 1847-48, 22 pp. aver. Mary Potter Angell, "Historical Sketch of the Jefferson Street Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1904, 130 pp. (pp. 39-44). G. S. Beckwith, "Historical Sketch of the United Baptist Church, Providence, 1912-1929," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1929, 74 pp. (pp. 33-34).

Minute books: minutes, baptisms, members, and deaths, 2 vols., 1847-1912 (Miss Mary Pearce, 48 Jefferson St.).

Register books: marriages kept as personal record by former pastors.

104. PEARL STREET BAPTIST CHURCH, 1850-1918, Pearl and Providence Sts., Providence. (Providence Association, 1893-1918.)

This church had its beginnings in occasional meetings in 1842. Services were held in several small halls from 1850 until 1856, then, 1856-57, in Newmarket Hall at the corner of Broad and High Streets. A church building was dedicated in 1857 on Broad Street near Richmond Street; it was used until Jan. 1, 1876. The vestry of the Pearl Street church, at Pearl and Providence Streets, was opened Jan. 1, 1876. This last structure, built 1875-77 and dedicated in 1878 after its completion, was a wooden building with a tower. Renovations were made in 1895.

The church was organized in January, 1850, as the Evangelical (or Second) Advent Church of Providence. At the time of the dedication of the structure on Broad Street in 1857, it became known as the Church of the Yahveh. The congregation became Baptist and the name was changed to Pearl Street Baptist Church in 1893, at which time the New Hampshire articles of faith were adopted. This church was Evangelical in doctrine from the beginning. The first Bible School concert or exercise in Providence was held in the Broad Street building. This congregation merged with Calvary Baptist Church, entry 111, in 1918. The first settled clergyman was Rev. N. Hervey, 1850 - ?

See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. (p. 282). Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols. (I, p. 475). Mrs. Mary S. Brown, "Historical Sketch of the Pearl Street Baptist Church, Providence, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1897, 143 pp. (pp. 53-55). Edward Field, ed., State of Rhode Island and Providence Plantations, Boston and Syracuse, Mason Publishing Co., 1902, 3 vols. (II, p. 210). Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1918, 182 pp. (p. 157 contains a letter from Calvary Baptist Church to the Warren Association, giving the date and facts concerning the merger of the two churches).

Minute books: minutes, baptisms, members, and deaths, 3 vols., 1850-1918 (vault, Calvary Baptist Church, Broad and Stanwood Sts.).

105. ALLENDALE BAPTIST CHURCH, 1850--., Woonasquatucket Ave., Allendale, North Providence. (Warren Association, 1850--.)

The church, a wooden and stone structure with small tower and bell, was built by Zachariah Allen, the founder of the village of Allendale, and was copied after a European church, name unknown, that Mr. Allen had seen. It was dedicated in 1847. From 1847 to April 29th, 1850, when the church was organized, it was used as a community meeting house, mostly for Bible classes. Renovations were made in 1889 and the building was rededicated that year. The use of the structure and financial aid which had been given by Mr. Allen ceased in 1903, and the church was incorporated. A wooden addition was made in 1935. The first settled pastor was Rev. Christopher Rhodes, 1849-55.

See: Thomas Bassett, 75th Anniversary of the Allendale Baptist Church, ms. (Thomas Bassett, 424 Woonasquatucket Ave.). George W. Gould, "Historical Sketch of the Allendale Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1909, 164 pp. (pp. 58-60).

Minute books: minutes, baptisms, members, and deaths, 5 vols., 1847-- (Mrs. Clara Aldrich, 28 Greenfield Ave.).

Register books: marriages, pastor's personal records, 1933-- (Rev. Paul E. Burhoe, 10 Mathewson St., Centerdale).

Sunday School: attendance records, current card file (church). Cheerio Club: secretary's records, 2 vols., 1930-- (Mrs. John Wiggins, 538 Fruit Hill Ave.); treasurer's records, 1 vol., 1930-- (Mrs. William Rutherford, Grey-stone).

Financial records: 7 vols., 1889-- (Mr. Edmond Wiggins, 4 Highland Ave.).

106. NARRAGANSETT BAPTIST CHURCH, 1850-- , Saunderstown, North Kingstown. (Warren Association, 1858-60; Narragansett Association, 1860--.)

The original building, used from 1851 to 1907, located on the South Ferry Road, is now maintained by the Narragansett Church Memorial Society of South Ferry, see entry 273. The present structure, dedicated in 1908, is a wooden building with shingle sides; it has a small dome-shaped belfry and a bell.

Organized as the Narragansett Baptist Church of South Kingstown, this church continued until 1851. In 1857 it was revived as the Narragansett Baptist Church at South Ferry. In 1908 a large part of the congregation moved to Saunderstown, taking the records with them. This church is also known as the Saunderstown Chapel; it was built and dedicated in 1902 as a mission chapel with help from the Rhode Island Baptist State Convention, entry 35. The first settled clergyman was Rev. Robert Dennis, 1850-51. See: Ralph H. Knowles, "Historical Sketch of the Narragansett Baptist Church of Narragansett, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1892, 107 pp. (pp. 18-19).

Minute books: minutes, baptisms, marriages, members, and deaths, 4 vols., 1850-51 and 1857-- (Miss Lillian R. Gardiner, Saunderstown).

Financial records: receipts and disbursements, 3 vols., 1850-51 and 1857-- (Mrs. Gideon C. Gardiner, Saunderstown).

107. NIANITIC BAPTIST CHURCH, 1851-- , Bonman St., Bradford, Westerly. (Warren Association, 1851-60; Narragansett Association, 1860--.)

Occasional meetings were held prior to 1850, when ministers had opportunity, probably in private homes. A Sunday School had been in existence for some time. Preaching was begun in the schoolhouse, near Dorrville (Bradford), in 1850, by Rev. Erastus Dennison, pastor of the Baptist Church in Charlestown, entry 88. The church building, dedicated in 1851, is a wooden structure with a small belfry and bell. The first settled pastor was Rev. Erastus Dennison, 1851-52. See: Miss Elizabeth A. Barber, "Historical Sketch of the Niantic Baptist Church, in Westerly, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1891, 108 pp. (pp. 36-37).

Minute books: 1 vol., 1851-- (Lafayette B. Kenyon, Bradford).

Register books: baptisms, members, and deaths, 1 vol., 1851-- (Lafayette B. Kenyon).

Ladies Aid Society: 1 vol., 1929-- (Mrs. Lafayette B. Kenyon, Bradford).

Financial records: 1 vol., 1925-- (Ray B. Palmer, Bradford).

108. QUIDNICK BAPTIST CHURCH, 1851-- , Fairview Ave., Quidnick, Coventry.
(Warren Association, 1851-60; Narragansett Association,¹ 1860-81;
Warren Association, 1881--.)

Members of some regular Baptist churches met in Quidnick village in January, 1851, and formed a church. The 17th of the next month this congregation was recognized by a council of Baptist churches as Quidnick Baptist Church. From 1851 until 1885 this group met in the Tin Top Church building, formerly occupied by the Warwick and Coventry Baptist Church, entry 66. On April 19, 1886, this congregation obtained permission from the trustees [Rhode Island Baptist State Convention, entry 35] to sell the Tin Top building. With funds obtained from this sale, and money held in trust by the State Convention which had been donated specifically for a Quidnick building, the present house was started in April, 1886. This brown wooden structure, with a spire, was dedicated Dec. 1, 1886. The first settled clergyman was Rev. Jonathan Brayton, 1851-55.

See: Committee, Origin of the Quidnic Baptist Church with their Articles of Faith and Covenant, Providence, the church, 1854. Herbert A. Matteson, "Historical Sketch of Quidnick Baptist Church, of Quidnick, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1922, 208 pp.

Minute books: minutes, baptisms, marriages, members, and deaths, 3 vols., 1851-- (Benjamin F. Tefft, 712 Washington St., Anthony).

Sunday School: attendance records, 1 vol., 1920-- (Lucius Danielson, Anthony); minutes of Executive Board, 1 vol., 1935-- (Lucius Danielson).

Financial records: 1 vol., dates not given (Miss E. Round, Fairview Ave., Quidnick).

109. STEWART STREET BAPTIST CHURCH, 1851-- , 33 Stewart St., Providence.
(Providence Association, 1853--.)

This congregation met, 1851-52, in Perry Davis' Chapel on Stewart Court, off Pond Street, in the rear of the present building. Since the dedication in 1852 services have been held in the present building. It is a red brick structure with granite trim; the windows are Romanesque. There are twin

1. Quidnick Baptist Church was recorded as a member at the first meeting of the Narragansett Association, entry 38. As this congregation did not fall in the territory assigned to Narragansett Association, a special dismissal was obtained from Warren Association, entry 36, and Quidnick became a full-fledged member in 1861.

towers, but no bell. Prior to 1858 this church was known as the High Street Baptist Church. The first settled clergyman was Rev. George R. Darrow, 1851-55.

See: Mrs. Anna I. Graves, History of the Fiftieth Anniversary, Providence, 1901, typewritten ms. (church). Miss Gertrude Huntington, History of the 75th Anniversary, Providence, 1926, typewritten ms. (Mrs. Mabel S. Taylor, 99 Hamilton St.). D'Arcy G. Cook, History of the 85th Anniversary, Providence, 1936, typewritten ms. (Rev. D'Arcy G. Cook, 21 Payton St.). Harry A. Mason, Manual of the Stewart Street Baptist Church, Providence, Bacon and Graham, 1897, 48 pp.

Minute books: minutes, baptisms, members, and deaths, 5 vols., 1851-1920 (church office); minutes, baptisms, members, and deaths, 1 vol., 1921-- (Mrs. Mabel S. Taylor, 99 Hamilton St.).

Register books: marriages, 1 vol., 1932-- (Rev. D'Arcy G. Cook, 21 Payton St.).

Sunday School: secretary's records, 1 vol., 1935-- (Miss Edith Braun, 27 Burgess St.); treasurer's records, 2 vols., 1927-- (Walter B. Marshall, 257 Massachusetts Ave.). Women's Foreign Missionary Society: secretary's records, 1 vol., 1927-- (Mrs. Fred Randall, 186 Ohio Ave.); treasurer's records, 1 vol., 1928-- (Mrs. R. Herbert Dowler, 1 Allegheny Ave., Pawtuxet, Warwick).

Financial records: 3 vols., 1851-- (Miss Grace Pickop, 253 Elmwood Ave.).

110. COVENTRY CENTRAL BAPTIST CHURCH, 1852-72, Washington St., Anthony, Coventry. (Warren Association, 1853-72.)

This group, which formed the majority of the membership of the Coventry Six Principle Baptist Church, entry 89, and thus controlled the church building, abandoned their Six Principle affiliation in 1852 and were admitted to the Warren Association, entry 36, in 1853. This church was not successful, and instead of increasing in numbers the original 125 members of 1852 were reduced in 7 years to 58, and in 1859 they sold their building to the Coventry Six Principle Baptist Church. Their existence, according to the Warren Association records of 1873, was only a nominal one after they sold the building, until 1872. They had no pastor or house of worship, and held only an occasional meeting in homes. See: Warren Association, Minutes, Providence, the Association, 1852-70, 24 pp. aver. Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1871-73, 77 pp. aver.

111. CALVARY BAPTIST CHURCH, 1854--, Broad and Stanwood Sts., Providence. (Warren Association, 1855--.)

A building was erected in 1854 at Friendship and Prince Streets, on the site of an old Unitarian (?) burying ground. The chapel, on Stanwood St., dedicated in 1897, is a large, buff brick structure, containing Sunday School rooms, offices, library, and basement. In 1907 the large auditorium on Broad and Stanwood Sts., was added, completing the present building.

This church was formed by the congregations of the Fifth, entry 90, and South, entry 100, Baptist Churches, who dissolved their own churches and formed the Friendship Street Baptist Church. The name was changed to Calvary

Baptist Church in 1897 with the occupation of the chapel on Stanwood Street. Dr. Edward Holyoke was long identified with this church, which is one of the largest in the state. The first settled clergyman was Rev. Austin H. Stowell, 1855-58.

See: Frank S. Congdon, History of Calvary Baptist Church, 1854-1936, typed ms. (Mrs. Frank S. Congdon, 176 Arnold Ave., Edgewood, Cranston). Edward Holyoke, "History of Friendship Street Baptist Church, " Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1888, 100 pp. (pp. 60-63). Frank S. Congdon, "History of Calvary Baptist Church," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1925, approx. 60 pp.

Minute books: minutes, baptisms, members, and deaths, 6 vols., 1854-1933 (church vault); minutes, baptisms, members, and deaths, 1 vol., 1934-- (Harold E. Adams, 23 Frances St., Auburn, Cranston); minutes of the Advisory Committee, 4 vols., 1860-1924 (church vault); minutes of the Advisory Committee, on loose sheets of paper, 1925-- (Harold E. Adams).

Register books: marriages, 1 vol., 1928-- (Rev. Earl H. Tomlin, 149 Congress Ave.).

Sunday School: secretary's records, 7 vols., 1854-1937 (church vault), and 1 vol., 1937-- (Arthur Sisson, 190 Albert Ave., Edgewood, Cranston); attendance records, 18 vols., 1854-- (church vault); treasurer's records included in financial records of the church. Women's Mission Society, formerly United Women Workers: secretary's records, 1 vol., 1923-- (Miss Evelyn E. Hussey, 124 Ontario St.); treasurer's records, 1 vol., 1932-- (Miss Martha B. Thomas, 74 Stanwood St.). Friendship Street Baptist Sewing Circle: minutes, 1 vol., 1857-70 (church vault). Friendship Street Ladies Social Circle: minutes, 1 vol., 1875-76 (church vault); treasurer's records, 1 vol., 1865-76 (church vault). Friendship Street Young People's Ideal Society: minutes, 1 vol., 1883-90 (church vault). Friendship Street Christian Endeavor Society: minutes, 3 vols., 1895-1906 (church vault).

Financial records: 4 vols., 1854-1927 (church vault); 1 vol., loose-leaf, 1928-- (Frank E. Ballou, 19 Laura St.)

The church vault is in the basement, on the east side of the church.

112. BROWN STREET BAPTIST CHURCH, 1855-78, Brown and Benevolent Sts., Providence. (Warren Association, 1857-78.)

Formed by 59 members from the First Baptist Church, entry 42, and 46 from the Third Baptist Church, entry 73. When first organized, and for some time, this church was known as the "New Interest." Meetings were held in Armory Hall, on Meeting Street, from 1855 to 1859; it seems to have been known then as Armory Hall Church. From 1860 until 1878 they held services in the church building, a large red brick structure, at the corner of Brown and Benevolent Streets, erected and dedicated in 1860. This church united with the Third Baptist Church in 1878 to form the present Union Baptist Church, entry 126.

As early as 1845 this group apparently planned an organization called the Power Street Baptist Society, which seems to have been deferred for 10

years. In 1856 it became the Thayer Street Baptist Church. The name was changed to Waterman Street Baptist Church in 1857, and again to Brown Street Baptist Church in 1859. The first settled pastor was Rev. William C. Richards, 1855-62. See: Welcome Arnold Groone, The Providence Plantations for Two Hundred and Fifty Years, Providence, J. A. & R. A. Reid, 1886, 468 pp.

All records are in possession of the Union Baptist Church.

113. SECOND BAPTIST CHURCH, 1860-- , Taunton Ave. and Walnut St., East Providence. (Warren Association, 1860--.)

In 1858 a union Sunday School was held in the Potter Street schoolhouse. Baptist converts from the Sunday School joined the Third Baptist Church in Providence, entry 73. In 1859 they formed a Baptist Society, and Feb. 23rd, 1860, the present large wooden building with tower, bell, and weathervane was dedicated. The building was enlarged in 1874, when the present tower was built, and again in 1903. They met for three months in the Town Hall during this latter period. The church bell also served as a town fire bell for many years, and the weathervane is a well-known landmark for ships coming up Narragansett Bay.

This congregation was organized in 1860 as the Second Baptist Church of Seekonk [Mass.]. On March 1st, 1862, the land on which the church stands, along with other territory, was taken from Seekonk [Mass.] and added to East Providence, R. I., in the settlement of state boundaries. The first settled clergyman was Rev. Daniel Rounds, 1860-62, a business man who at first served the church without remuneration; he later was ordained and served three years as pastor.

See: Miss Jennie A. Peck, "Historical Sketch of the Second Baptist Church, East Providence, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1906, 140 pp. (pp. 60-64). Ralph J. Bertholf, "Historical Sketch of the Second Baptist Church, East Providence, R. I.," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1934, 55 pp. Ralph J. Bertholf, and others, The Second Baptist Church Diamond Jubilee Year Book, 1860-1935, East Providence, The Palderam Press, 1935, 20 pp.

Minute books: minutes, baptisms, members, and deaths, 2 vols., 1860-91 and 1920-- (George R. Pierce, 3181 Pawtucket Ave.).

Register books: marriages, 1 vol., 1936-- (Rev. George Dick, 23 Walnut St.).

Sunday School: secretary's records, 1 vol., 1939 (Miss Marion Fraser, 202 Anthony St.); treasurer's records, 1 vol., 1939 (T. Augustus Auliff, 194 Woodward Ave.). Women's Missionary Society: secretary's records, 2 vols., 1929-- (Miss Edith Oldham, 12 Sharon St.); treasurer's records, 1 vol., 1929-- (Miss Dorothy Hesclwood, 118 Waterman Ave.).

Financial records: 9 vols., 1875-- (Miss Amy F. Bowen, 25 Barrington Parkway).

114. SOUTH BAPTIST CHURCH, 1860-- , Ocean and Gallup Sts., Providence.
(Warren Association, 1860--.)

Meetings were held from 1860 to 1886 in their own building at the corner of Potters Avenue and Plain Street. Since 1886 services have been held in the present buff-colored building with stone foundation which was dedicated in 1892. It formerly had a steeple with bell and weathervane, but the steeple was struck by lightning in 1901 and only the vestibule was rebuilt. Before 1870 this church was known as the First Baptist Church of South Providence; it became the South Baptist Church in 1870.

In October, 1931, Rev. W. W. Willard started a radio broadcast, 8:30 to 9:00, Sunday mornings, which was discontinued after six months. It was said to be the first Baptist church in Rhode Island to go on the air. The first settled pastor was Rev. E. K. Fuller, 1860-65.

See: Harriet E. H. Waite, "Historical Sketch of the South Baptist Church, Providence, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1905, 146 pp. (pp. 61-69). Mrs. Marion Blake, and others, Historical Sketch of the South Baptist Church, 75th Anniversary Celebration, Providence, the Church, 1935. Mrs. Marion Blake and others, "Historical Sketch of the South Baptist Church, Providence, R. I.," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1936, 69 pp.

Minute books: minutes, baptisms, members, and deaths, 8 vols., 1860-- (Mrs. Doris Richards, 885 Reservoir Ave., Cranston).

Register books: marriages kept as personal record by the pastors, 1938-- (Rev. Daniel Tuttle, 310 Swan St.).

Sunday School: secretary's records, 1 vol., 1936-- (Miss Elizabeth Knox, 114 Miner St.); treasurer's records, 1 vol., 1936-- (Norman Bond, 160 Stanwood St.). Co-Workers, formerly Ladies Aid Society: secretary's records, 5 vols., 1898-- (Mrs. Henry Taylor, 11 Gallup St.); treasurer's records, 1 vol., 1917-- (Mrs. Fred Elwell, 176 Burnside St.).

Financial records: 8 vols., 1860-- (Miss Edna Horst, 190 Burnside St.).

115. SHILOH BAPTIST CHURCH (Colored), 1864-- , 25 School St., Newport.
(Narragansett Association, 1869--.)

Organized in 1864 by Rev. E. Kelley of New Bedford, Mass., with eight members, in a room at the home of Esther Brinley at 73 Levin St., where services were held until the congregation grew too large for these quarters. They met next in the Seventh Day Baptist meeting house, see entry 178, at Barney and Spring Streets, where services were held for about five years. The present building, formerly old Trinity School House, was then acquired; it was dedicated in 1869 and enlarged in 1884. The first settled clergyman was Rev. W. J. Barnett, 1864 (4 mos.), a native African who was self-educated. See: Henry N. Jeter, "Historical Sketch of the Shiloh Baptist Church, of Newport, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1893, 114 pp. (pp. 18-20).

Minute books: 4 vols., 1864-- (Mrs. Octavia B. Johnson, 24 Heath St.); entries are sketchy until 1876.

Register books: Roll Call, containing baptisms, members, and deaths (Mrs. Octavia B. Johnson); pastor's personal record of marriages, 1940-- (Rev. William C. Robinson, 76 Levin St.).

Sunday School: attendance records, incomplete and haphazard, 2 vols., 1872-- (church). Ladies' Aid Society: secretary's and treasurer's records, 2 vols., 1882-- (Mrs. Octavia Johnson). Women's Missionary Society: secretary's and treasurer's records, 2 vols., 1882-- (Mrs. Octavia Johnson). Men's Club: secretary's and treasurer's records, 1 vol., 1906-- (Rev. William C. Robinson).

Financial records: 2 vols., 1864-- (Mrs. Octavia Johnson).

116. BROADWAY BAPTIST CHURCH, 1865-- , Broadway and Valley Sts., Providence. (Warren Association, 1865--.)

The Zion Baptist Society was formed in January, 1865, and disbanded shortly after the organization of the church. The first church services were held in Armory Hall, in Olneyville, 1864-69. The present church building was built, 1867-75, and dedicated in 1875. The first service was held in it in 1869, before completion. It is a brown wooden building with traces of Gothic architecture, with a tower but no bell. A gallery which goes completely around the inside of the church auditorium was added in 1883. Improvements were made to the structure in 1901.

In 1891 this church had the largest Sunday School in the state, with a membership of over nine hundred. It was known as Zion Baptist Sunday School of Olneyville from 1864 to 1869. In 1869 it became Broadway Baptist Sunday School. The church was known as the First Baptist Church in Olneyville until 1869, when the present name was adopted. This church fostered the Dyer Avenue, Belknap, entry 272, and Hartford Avenue Chapels.¹ The first settled pastor was Rev. Harris S. Inman, 1866-67.

See: Broadway Baptist Church, Home Chimes, Providence, the church, 1885-1906, 4 vols. J. V. Osterhout, "Historical Sketch of the Broadway Baptist Church, Providence," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1904, 130 pp. (pp. 64-69). Mrs. Ethel W. Clarke, "The Early History of the Broadway Baptist Church, Providence, R. I.," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1932, 57 pp. Wallace C. Sampson, A Circle of Friendship Evening, Providence, the church, 1935.

Minute books: minutes, baptisms, and members, 1 vol., 1864-75; minutes, baptisms, and deaths, 3 vols., 1890-1912; minutes, baptisms, members, and deaths, loose-leaf records, 1912-- (Dr. Joel R. Fritz, 767 Park Ave., Auburn, Cranston).

1. Dyer Avenue and Hartford Avenue Chapels did not develop sufficiently to become separate entries.

Register books: marriages, 1929--, in pastor's private records (Rev. Wallace C. Sampson, 15 Valley St.).

Sunday School: current card file of attendance records (church). Women's Auxiliary: secretary's records, 1 vol., 1929-- (Mrs. George Bradford, 182 Lowell Ave.); treasurer's records, 1 vol., 1929-- (Mrs. Mabel Branigan, 411 Manton Ave.).

Financial records: vols. not given, 1865-1927 (church safe); check stubs, 1927-- (Clarence E. Cray, 55 Philmont Ave., Cranston).

Other records: miscellaneous manuscripts of pamphlets and programs of Broadway Baptist Church activities, 1906-- (church office).

117. CENTRAL BAPTIST CHURCH, 1867--, Narragansett Ave., Jamestown.
(Providence Association, 1867-74; Narragansett Association, 1877--.)

Meetings were held almost nightly early in the winter of 1866, and Elder James Hammond of Wickford was invited to lead them. After the organization, in 1867, services were held in private homes or in the Town Hall until the completion of the first church building, which was built in 1868. It was sold and moved in 1890. The present church, a plain wooden building, was occupied July 27, 1890, although in an unfinished condition, and was dedicated in 1891. This church absorbed part of the membership of the First Baptist Society, entry 260, about 1880. The first settled pastor was Elder James Hammond, 1867-69, a self-educated preacher. See: Mrs. Ellen Cottrell, "Historical Sketch of the Central Baptist Church of Jamestown, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1894, 115 pp. (pp. 19-21). F. R. Enslin, Central Baptist Church Year Book and Directory, Newport, the church, 1932.

Minute books: minutes and marriages, 5 vols., 1867-- (Miss Lena H. Clarke, 45 Narragansett Ave.)

Register books: Roll Call, containing baptisms, members, and deaths, 1 vol., 1867-- (Miss Lena H. Clarke).

Sunday School: attendance and financial records, 3 vols., 1896-- (Fred Caswell, 6 Howland Ave.).

Financial records: 1 vol., 1926-- (Adolphus C. Knowles, Jamestown).

Other records: minutes of First Baptist Society, 1 vol., 1841-83 (Miss Lena H. Clarke).

118. SUMMIT BAPTIST CHURCH, 1867--, Summit, Coventry. (Providence Association, 1894--.)

This congregation was organized as the Christian church at Summit, Sept. 29, 1867; it was a member of the Rhode Island and Connecticut Christian Conference, later the Rhode Island and Massachusetts Christian Conference, from 1868 to 1894. The church building, built and dedicated in 1867, is a white wooden Colonial structure; it was remodelled in 1916.

May 1, 1894, the members voted to withdraw from the Christian conference and to join the "Baptist Conference," 1 if they were acceptable to it. On May 18, 1894, they organized as Summit Baptist Church, and on June 15, 1894, they reorganized to meet certain requirements of the Baptists. The Sunday School has been more active than the church for some time. The first pastor, while a Christian body, was Rev. Caleb A. Tillinghast, 1867-70. John Evans, a student at Brown University, became acting pastor in 1894, when it became a Baptist church. See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp.

Minute books: minutes, baptisms, members, some admissions and dismissals, covenant, and by-laws, 1 vol., 1867-94, and one entry for April 14, 1926 (Rhode Island Baptist State Convention, 144 Westminster St., Providence); minutes, 1 vol., 1930-- (John W. Arnold, Jr., R. F. D., Coventry).

Sunday School: attendance and financial records, 1 vol., 1916-- (church).

Financial records: 2 vols., 1926-37 (Rev. John E. Bryden, Pleasant Lane, Clayville, Scituate-Foster line); 1 vol., 1938-- (Luther Andrews, Greene).

119. CRANSTON STREET - ROGER WILLIAMS BAPTIST CHURCH, 1870--, 470 Cranston St., Providence. (Providence Association, 1871--.)

Union prayer meetings were held about 1867. Then Baptist members of the group organized the Cranston Street Baptist Mission Society. A chapel was built in 1869 on the site of the present parish house. Rev. Moses H. Bixby collected funds, gave some of his own money, and also purchased the land. This structure was dedicated in 1870, enlarged in 1871, 1876, and 1881, and from 1893 to 1932 it was used as a Sunday School building. It was destroyed by fire in 1932. The present church, built in 1892 and dedicated in 1893, is a granite and brownstone building, with two turrets, having a memorial window, a memorial organ, added in 1893, memorial organ chimes acquired in 1926, and a memorial baptistry given in 1933. The present parish house, a red brick structure, was built in 1933 on the site of the old building which was destroyed by fire in 1932; it is connected with the present church. This church established the Jackson Avenue Chapel (now Calhoun Avenue Chapel), entry 270, in December, 1888. Work among the Italians in Silver Lake at the beginning of the 20th Century was under the leadership of G. I. Cardillichio; converts joined this church.

Known as Cranston Street Baptist Church from the date of its organization, it became the Cranston Street - Roger Williams Baptist Church in 1918, when the Roger Williams Free Baptist Church, entry 211, joined it. The first settled pastor of this Cranston Street church was Rev. Moses H. Bixby, 1870-1900, a graduate of Boston University and of Baptist College, Montreal.

See: Miss Ann Maria Barrows and Miss Mary A. Harris, History of the Cranston Street - Roger Williams Baptist Church, 1875-1937, 2 vols., hand-

1. The Providence Association, Minutes, 1894, contain a letter from the Summit Church, applying for membership, and the list of member churches for that year includes Summit Church. This is probably the body that they refer to as the "Conference," see entry 37.

written ms. (Miss Mary A. Harris, 222 Linwood Ave.). Miss Ann M. Barrows, "History of Cranston Street Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1901, 136 pp. (pp. 39-43). Jennie Bixby Johnson, The Life and Work of Moses Homan Bixby, New York, Silver, Burdett and Company, 1904, 157 pp. Miss Mary A. Harris and Charles Tilley, Centennial of the Cranston Street - Roger Williams Baptist Church, Providence, Wm. Brown Co., 1931, 13 pp. Lewis N. Davis, "A Brief Outline of the History of Cranston Street - Roger Williams Church," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1935, 64 pp. (p. 38).

Minute books: minutes, baptisms, marriages, members, and deaths, 9 vols., 1870-1917 (safe, church); minutes, baptisms, marriages, members, and deaths, 1 vol., 1918-- (Francis A. Pryor, 172 Legion Way, Cranston).

Register books: marriages, 1 vol., 1940-- (Rev. Vernelle Dyer, 14 Hanover St.).

Sunday School: secretary's records, 1 vol., 1937-- (Albert Seabury, 256 Waldo St.); treasurer's records, 1 vol., 1911-- (Miss Georgia True, 70 Linwood Ave.). Women's Society: secretary's records, 1 vol., 1932-- (Mrs. Emerson Mason, 47 Harrison St.); treasurer's records, 1 vol., 1932-- (Mrs. Ray D. Snow, Lincoln St., Seekonk, Mass.).

Financial records: 12 vols., 1870-1936 (church safe); 1 vol., 1936-- (Ray D. Snow, Lincoln St., Seekonk, Mass.).

120. CALVARY BAPTIST CHURCH, 1870--, Elm St., Westerly. (Warren Association, 1870--.)

Organized by 57 members from the First Baptist Church in Westerly, entry 83, upon the belief "that the Cause of Christ required that another Baptist Church should be constituted in Westerly." They met in the Seventh Day Baptist Church, entry 183, and in the Union Street Academy until April 4, 1875, at which time the present structure was ready for service; it was dedicated in 1877. After a fire in 1905, the north end was rebuilt. The first settled clergyman was Rev. Edward F. Strickland, 1872-73 (1 year).

See: John Evans, "Historical Sketch of the First Baptist Church, of Westerly, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1880, 80 pp. (p. 12). Everett Barns, "Historical Sketch of the Calvary Baptist Church in Westerly," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1910, 191 pp. (pp. 77-80). Everett Barns, "History of Calvary Baptist Church, Westerly, Rhode Island," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1938, 58 pp.

Minute books: minutes, baptisms, yearly financial reports from 1870 to 1938, marriages, and deaths, 2 vols., 1870-- (Everett Barns, 54 Elm St.).

Register books: marriages, in private records of pastor, 1932-- (Rev. Everett L. Washburn, 40 Elm St.).

Sunday School: attendance records, 1 vol., 1869 (Westerly Public Library); attendance records, card file, 1939 (church office). Women's

Society: secretary's records, 1 vol., 1936-- (Miss Beulah Hazard, Ashaway, Hopkinton); treasurer's records, card file, 1939 (church office). Women's Society: secretary's records, 1 vol., 1936-- (Miss Beulah Hazard); treasurer's records, 1 vol., 1936-- (Miss Mary L. Randall, Maple Ave. and School St.).

Financial records: 1 vol., 1939-- (Elwot Avery, Avondale). See minutes for annual reports.

121. FIRST BAPTIST CHURCH AT CROSS MILLS, 1872-- , Cross Mills, Charlestown. (Warren Association, 1873--.)

The church building, a white wooden house with small belfry and bell, was dedicated in 1873. The first settled clergyman was Rev. Thomas C. Crocker, 1873-87.

Minute books: minutes, baptisms, marriages, members, and deaths, 1 vol., 1872-- (Miss Ruth H. Browning, Perryville, South Kingstown, R. F. D. Wakefield).

Sunday School: vols. and dates not given (church).

Financial records: 1 vol., 1873-- (Mrs. Bessie C. Gavitt, Cross Mills).

122. BEREAN BAPTIST CHURCH, 1874-- , Main St., Harrisville, Burrillville. (Warren Association, 1875--.)

Interest began in a Sunday School started by Mrs. Emeline Arnold Steere in 1868. Meetings were held for two years in the hall of the old hotel, then the upper part of the old mill was fitted up and used for Sunday School and religious meetings. Nine adherents to the Baptist faith gathered in the upper part of the old schoolhouse, Harrisville, in 1874, and established a church, calling it the Berean Baptist Church of Burrillville, R. I. The old schoolhouse was used as the first place of worship, 1874-76. From 1876 to 1881 services were held in a hall over the tin-shop. The present building, dedicated in 1881, is a wooden structure of Colonial design having a small tower and bell; the interior was renovated in 1908 and the exterior in 1932. The first settled pastor was Rev. Arthur H. Granger, 1879-91. Sec: A. S. Woodworth, "History of the Berean Baptist Church, Harrisville, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1913, 179 pp. (pp. 174-76).

Minute books: minutes, baptisms, members, and deaths, 2 vols., 1874-- (Chester A. Baker, Box 32, Harrisville).

Sunday School: data pertinent to Sunday School affairs, 6 vols., 1899-1934, and card file, 1934-- (Miss Frances Collins, Harrisville).

Financial records: current receipts and expenditures, 2 vols., 1874--; financial records of missions, 1 vol., 1874--; financial records of income and expense of two houses owned by the church, 1 vol., 1881-- (Chester A. Baker).

123. PLEASANT STREET BAPTIST CHURCH (Colored), 1874-- , 37 Pleasant St., Westerly. (Narragansett Association, 1934--.)

Formed in 1874 by colored people who had held membership in the Indian Church, Charlestown, entry 251, to provide a house of worship in Westerly for their race. The church building, a rectangular wooden structure, was built and dedicated in 1874; a vestibule was added in 1936. Advent and Seventh Day Advent doctrines were practiced until about 1932. From 1874 to about 1932 it was known as the Colored Advent Christian Church. The first settled clergyman was Rev. Leroy Perry, 1874-76.

Minute books: minutes, baptisms, marriages, officers, and pastors with dates of tenure, members, and deaths, 4 vols., 1874-- (Mrs. Isabelle S. Dortch, 43 Clark St.).

Sunday School: attendance and financial records, 5 vols., 1874-- (church).
Missionary Society: secretary's and treasurer's records, 1 vol., June, 1935-- (church).
Ladies' Aid Society: secretary's and treasurer's records, 1 vol., February, 1936-- (church).
Young People's Baptist Society: secretary's and treasurer's records, 1 vol., 1935-- (church).

Financial records: 6 vols., 1874-- (church).

124. OAKLAWN BAPTIST CHURCH, 1876-- , 229 Wilbur Ave., Oaklawn, Cranston. (Providence Association, 1877--.)

There were meetings as early as 1840 in a little schoolhouse in the western part of the school district. Sunday School meetings were held as early as 1851, and as late as 1866, in a schoolhouse in the center of the school district, at Searles' Corner; this building is now the Oaklawn Library. In 1866 the Searles' Corner (changed in 1873 to Oaklawn) Benevolent Society was started, to repair the Friends Meeting House, which had been purchased by Mr. Lodowick Brayton and given to the Society. The present church, dedicated in 1879, is a somewhat plain Colonial structure attached to the old Quaker Meeting House built by the Cranston Meeting for Worship (Orthodox). The first settled pastor was Rev. Henry S. Latham, Jr., 1877-80. See: Ladies Union Society, Mashanticut, [sic], Providence, Snow and Farnham, 1892, 68 pp. Mrs. Abbie Barton, "Historical Sketch of the Oak Lawn Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1906, 140 pp. (pp. 36-40).

Minute books: minutes, baptisms, members, and deaths, 2 vols., 1876-- (Mrs. Lawrence M. Shaw, 27 Vinton Ave., Oaklawn).

Register books: marriages, 1 vol., 1917-- (Rev. George Lamphere, Wilbur Ave., Oaklawn); marriages prior to 1917 were kept by former pastors as personal records.

Sunday School: secretary's records, 3 vols., 1881-- (church); treasurer's records, vols. not given, prior to 1934, dates not given (church); treasurer's records, 1 vol., 1934-- (Miss Bessie Reed, Wilbur Ave., Oaklawn); attendance and offerings, 1 vol., 1922-- (church).
Ladies Union Society: secretary's records, 1 vol., 1920-- (Mrs. Edith Barton, Turner Ave., Oaklawn); treasurer's records, 2 vols., 1920-- (Mrs. Mabel Towne, 88 Wilbur Ave., Oaklawn).
Christian Endeavor Union: secretary and treasurer's records, 1 vol., 1900-- (Mrs. Roger Leather, Wilbur Ave., Oaklawn).

Financial records: 3 vols., 1900-- (Lawrence M. Shaw, Vinton Ave., Oaklawn).

125. ROGER WILLIAMS BAPTIST CHURCH, 1877-- , Woodward Road and Beulah St., Providence. (Providence Association, 1877--.)

From 1865 to Feb. 10, 1867, services were held in the Old Wilbur House, later known as the Segar House, and in a room of the Thomas Whipple Mill. Since 1867 the congregation has met in the present building, dedicated in 1867, a Gothic structure of granite with tower and weather-vane; it was enlarged in 1889 and again in 1906, and rededicated in 1907. The land on which the church now stands was given to the group by Mrs. Jesse Metcalf. From 1865 to 1867 it was a Sunday School, and from 1867 to 1877 it was known as Roger Williams Chapel. It was originally intended to be undenominational, but in 1877 it was organized as a regular Baptist church, and the name was changed to Roger Williams Baptist Church. The first settled pastor was Rev. R. S. Colwell, 1876 - June 28, 1877.

See: Mrs. Mary E. Olney, History of the Roger Williams Baptist Sunday School and Church, 1935, typewritten ms. (Rev. Artemas P. Goodwin, 201 Woodward Road). Mrs. Mary E. Olney, "History of the Roger Williams Baptist Sunday School and Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1905, 146 pp. (pp. 38-43). Mrs. Mary E. Olney, "A Brief Outline of the History of Roger Williams Baptist Church and Sunday School, 1865-1933," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1933, 65 pp. (pp. 37-40).

Minute books: minutes, baptisms, members, deaths, and financial records, 4 vols., 1877-1933 (church); minutes, baptisms, members, and deaths, 1 vol., 1934-- (Miss Hazel S. Porter, church).

Register books: marriages, in private records of pastor, 1934-- (Rev. Artemas P. Goodwin, 201 Woodward Road).

Sunday School: records prior to 1933, vols. not given, exact dates not given (church); secretary's records, 1 vol., 1933-- (James Macnie, 10 Illinois St.); treasurer's records, 1 vol., 1933-- (Francis W. Millard, 143 Langdon St.). Ladies Industrial and Missionary Society: secretary's records, 1 vol., 1888-1922 (Mrs. Harlan Latham, 408 Veazie St.), and 1 vol., 1923-- (Mrs. Harvey Fryer, 43 Harvest St.); treasurer's records, 2 vols., 1890-- (Mrs. Alice Major, 139 Langdon St.).

Financial records: 1 vol., 1934-- (Francis W. Millard).

126. UNION BAPTIST CHURCH, 1878-- , East and John Sts., Providence. (Warren Association, 1878--.)

This congregation was formed by the union of the Third Baptist Church, entry 73, and the Brown Street Baptist Church, entry 112, in April, 1878. The old Brown Street edifice was abandoned, and the united body, known as the Union Baptist Church, occupied the new church which the Third Baptist Church had built in 1876 at the corner of John and East Streets. It is a red brick structure of Gothic architecture, having a steeple with belfry and bell. It was dedicated by the Union Baptist congregation in 1878, and is still used. This church maintained a mission on India Street, formerly carried on by the

Third Baptist Church, until 1882 when it was abandoned because the chapel had to be removed. The first settled clergyman was Rev. Elias H. Johnson, 1878-82, who had previously been serving the Brown Street church.

See: Miss Abby Barney, History of the Union Baptist Church, Providence, 1927, typewritten ms. (church safe). Welcome Arnold Greene, The Providence Plantations for Two Hundred and Fifty Years, Providence, J. A. & R. A. Reid, 1886, 468 pp. J. Stewart MacDonald, "Historical Sketch of Union Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1908, 164 pp. (pp. 56-63).

Minute books: minutes, baptisms, members, and deaths, 4 vols., 1878-1922 (church safe); minutes, baptisms, members, and deaths, 1 vol., 1923-- (Stephen J. Koan, 401 Wickenden St.).

Register books: marriages, 1 vol., 1927-- (Rev. John H. Trenberth, 859 Hope St.).

Sunday School: secretary's and treasurer's records, vols. not given, 1878-1918 (church safe); attendance records, card file, 1918-31 (church); secretary's records, 1 vol., 1931--, and treasurer's records, 1 vol., 1931-- (church safe). Union Baptist Society: secretary's records, 1 vol., 1878-90 (church safe), and 1 vol., 1891-- (David Shanks, 74 Bay View Ave., Riverside, East Providence); treasurer's records, 3 vols., 1878-- (Herbert Casperson, 195 Norton St., Riverside, East Providence). Ladies Aid Society: secretary's records, 1 vol., 1933-- (Mrs. Charlotte Duhamel, 141 East George St.); treasurer's records, 1 vol., 1933-- (Mrs. David Shanks, 74 Bay View Ave., Riverside, East Providence).

Financial records: 3 vols., 1878-1920 (church); 2 vols., 1920-- (Herbert Casperson).

Other records: minutes of the Advisory Board of the Union Baptist Church, 1 vol., 1922--, and current card file of members, 1939 (Stephen J. Koan).

127. MEMORIAL BAPTIST CHURCH, 1880--, 374 Fountain St., Pawtucket.
(Providence Association, 1880--.)

A Baptist Mission Sunday School was established in 1867 in a schoolhouse on East Street, Pleasant View, by a number of the members of the Broad Street Baptist Church in Central Falls, entry 99. The original building, dedicated in 1876, was a small one-room structure; in 1888 a large addition was added making an auditorium and a Sunday School room; this building was damaged by fire in 1925. The present edifice, erected and dedicated in 1925, is a wooden Colonial building with a stone foundation, tower and bell. The church was organized in 1880, as the Pleasant View Baptist Church; the name was changed to Memorial Baptist Church in 1935. The first settled pastor was Rev. Edwin Bromley, 1880-90. See: Theodore S. Snow, "Historical Sketch of the Pleasant View Baptist Church, Pawtucket, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1912, 177 pp. (pp. 46-49).

Minute books: minutes, baptisms, members, deaths, pastors and clerks, with their periods of office, 4 vols., 1880-- (David W. Betts, 77 Bacon St., Attleboro, Mass.).

Sunday School: secretary's records, 12 vols., 1917-- (Miss Anna MacSwan, 40 Appleton Ave.); treasurer's records, 12 vols., 1925-- (Charles E. Hanson, 1059 Washington St., South Attleboro, Mass.). Ladies Aid Society: secretary's records, 2 vols., 1924-- (Mrs. Russell Battey, 58 Makin St.); treasurer's records, 1 vol., 1924-- (Mrs. Herbert Rowse, 187 Mendon Ave.).

Financial records: 12 vols., 1880-- (Charles E. Hanson).

Other Records: miscellaneous letters, 2 files (church).

128. ARCADIA BAPTIST CHURCH, 1881--, Arcadia, Richmond. (Narragansett Association, 1881--.)

This church was organized as the First Baptist Church of Arcadia by 26 members, who left the West Greenwich Baptist Church, entry 50. Meetings were held at first in Arcadia Hall. Their church, a white wooden building without belfry or bell, was dedicated in 1895. Since the turn of the century services have been held when a minister was available. In 1925 under the leadership of Rev. Elden G. Bucklin the church was reorganized and regular services were held for a year or two. Since then occasional services have been held. Acting pastor from date of organization, and first settled pastor was Rev. Whitman L. Wood, 1883-84, Brown University non-graduate, Newton Theological Institution, 1886.

See: Whitman L. Wood, and others, Program of Reorganization Day, Arcadia Baptist Church, Pawtucket, the church, 1925. Silas E. Barber, "Historical Sketch of the Arcadia Baptist Church of Arcadia, R. I." Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1895, 111 pp. (pp. 20-22).

Minute books: minutes of the church, 1 vol., 1881-1900; Minutes of Arcadia Baptist Society, 1 vol., 1890-96 (Rhode Island Baptist State Convention, 144 Westminster St., Providence).

Sunday School records: receipts and disbursements, 1 vol., 1936-- (Mrs. Olive Barber, Arcadia).

Financial records: 1 vol., 1936-- (Mrs. Olive Barber).

Other records: services conducted at church, 1 vol., 1881-87 (Rhode Island Baptist State Convention).

129. FIRST SWEDISH BAPTIST CHURCH, 1881--, Friendship and Foster Sts., Providence. (Warren Association, 1901--.)

This group met in private homes from 1881 to 1885, then in a hall at 98 Weybosset St., 1885-90. They then held services at 45 Eddy St., 1890-95, and in a building at Plain and Globe Streets, 1895-1908. Since 1908 they have held their meetings in the present church, purchased and dedicated in 1908; a large red brick structure, with a spire, having traces of Romanesque architecture. It was formerly owned and occupied by the Temple Beth-El Congregation. This church is a member of the New England Swedish Baptist Conference, entry 157, and the Swedish Baptist General Conference of America, Chicago, Ill., entry 156. The first settled clergyman was Rev. J. P. Westerberg, 1883-84, who was educated in Sweden. See: Eric Hallden, Brief History of the First Swedish Baptist Church, Worcester, Mass., Svea Publishing

Co., 1910, 29 pp. C. T. Brodin, History of the First Swedish Baptist Church, Boston, Eastern Press, 1931, 23 pp.

Minute books: minutes, baptisms, members; and deaths, 1 vol., 1885-90, and 3 vols., 1896-1923 (church safe); minutes, baptisms, members, and deaths, 1 vol., 1924-- (Leonard Stuns, 21 Blackburn St., Hillsgrove, Warwick).

Register books: personal records of the pastor containing sermons, marriages, and funerals, 1 vol., 1940-- (Rev. Charles J. Sundstrom, 112 Miller Ave.).

Sunday School: secretary's and treasurer's records, 1 vol., 1938-- (Miss Evelyn Soderlund, 255 Brow St., East Providence). Arbetsmyran Society: secretary's records, 3 vols., 1908-- (Mrs. Gerda Peterson, 244 Globe St.); treasurer's records, 1 vol., 1907-- (Miss Thora Malmstead, 77 Princeton Ave.).

Financial records: 7 vols., 1891-1923 (church safe); 1 vol., 1924-- (Theodore Elving, 79 Rochambeau Ave.).

130. MOUNT PLEASANT BAPTIST CHURCH, 1883--, 262 Academy Ave., Providence. (Warren Association, 1883--).

Prayer meetings were held as early as 1868. From these developed the Mount Pleasant Sunday School and Library Association which met in the Mount Pleasant Academy hall, 1872-73. In 1876 a Sunday School was opened on Bergen Street, called Calvary Mission. A lot was purchased at Chalkstone and Fallon Avenues, and a chapel, called Chalkstone Avenue Mission, was built in 1878. The property was transferred to the Rhode Island Baptist State Convention, entry 35, and the name changed to Mount Pleasant Mission in 1878. In 1883 the management of the mission was transferred to the First Baptist Church, entry 42. Later in 1883 a regular Baptist church was organized and the chapel was moved to Academy Avenue and Roanoke Street, the present site, the same year. This present structure, dedicated in 1883, is a brick and sandstone building without tower or bell; an auditorium was added in 1889 and new sections in 1909 and 1924. The first settled clergyman was Rev. Wesley L. Smith, 1883-88, a graduate of Brown University.

See: John E. Wiggins, "History of the Mt. Pleasant Baptist Church, Providence, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1912, 177 pp. (pp. 71-79). Herman A. Spinney, "Historical Sketch of the Mount Pleasant Baptist Church," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1935, 64 pp.

Minute books: minutes, baptisms, members, and deaths, 6 vols., 1883-- (Mrs. John Clow, 97 Nelson St.).

Register books: marriages, 1 vol., 1940-- (Rev. Albert H. Gage, 175 Modena Ave.).

Sunday School: secretary's records, 1 vol., 1934-- (Elmer Riley, 892 Chalkstone Ave.); treasurer's records, 2 vols., 1929-- (Thomas Kerr, 23 Rosebank Ave.). Ladies Aid Society: secretary's records, 2 vols., 1932-- (Mrs. Walter Brown, 144 Dover St.); treasurer's records, 2 vols., 1927-- (Mrs. Peleg W. Barber, 223 Baker St.).

Financial records: 3 vols., 1883-- (Raymond Reed, 71 Standish Ave.).

131. FIRST BAPTIST CHURCH, 1883-- , Caswell St., Narragansett Pier,
Narragansett. (Narragansett Association, 1884--.)

As early as 1848, people from Wakefield were holding Sunday School services in the District schoolhouse at Narragansett Pier. This was kept up by others with more or less regularity. At the same time the pastor or some member of the churches at Wakefield or Peace Dale would hold Sunday afternoon or weekly evening services at the schoolhouse or in homes. Later a hall was built by a summer resident "which was used for a few seasons." In 1868, by the united efforts of all, a chapel was built for the use of the inhabitants of the village and the summer visitors. The continued increase in attendance brought different religious convictions, and resulted in the monopolization of the chapel "by a single denomination." In 1874 a Presbyterian chapel was built for the use of visitors during the summer and residents the rest of the year. From then on there were generally two forms of services at the two houses with Sunday School at each, and denominational lines were more prominent. Although the Sunday School held in the Presbyterian chapel was a union school, it became Baptist in a few years, resulting in the formation in 1882 of a branch, of the Wakefield church, entry 56, which continued to meet in the Presbyterian chapel; this became an independent church in 1883, still meeting in the same place. The present building, dedicated in 1890, is of wooden construction; it has a small belfry and bell, memorial windows, and a bronze plate. The first settled pastor was Rev. Theodore S. Snow, 1883-91. See: James F. Cross, "Historical Sketch of the First Baptist Church, Narragansett Pier, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1896, 113 pp. (pp. 81-83).

Minute books: minutes, baptisms, confirmations, members, and deaths, 2 vols., 1890-- (Mrs. Winifred Clemens, 111 Kingston Road, Narragansett Pier).

Sunday School: attendance records for current year (church).

Financial records: records for current year (Miss Bertha M. Green, Narragansett Pier).

132. EBENEZER BAPTIST CHURCH (Colored), 1884-- , 31 A St., Providence.
(Providence Association, 1887--.)

From 1834 to 1888 this group met in the Slade Building at 45 Eddy St. The present wooden church building was built and dedicated in 1888, and rededicated in 1940. It is an offshoot of the Congdon Street Baptist Church, entry 92. The first settled clergyman was Rev. B. S. Jones, 1887 - ?

Minute books: minutes, baptisms, marriages, members, deaths, Sunday School records, financial records of the church, 10 vols., 1888-- (church safe).

133. NOOSENECK FIRST BAPTIST CHURCH, 1885-- , Nooseneck, West Greenwich.
(Narragansett Association, 1886--.)

This group first met in a small hall, and occasionally in the Old Nooseneck Church building, see entry 255, which was burned prior to 1891. After that building was burned they went back to the hall. The present building, dedicated in 1893, is a small white wooden structure, with belfry and bell, in good condition. This congregation was started by twenty-five members from

the Warwick and East Greenwich Baptist Church, entry 47, who formed the church in their own locality. It has never had a settled pastor; the first minister that preached there was Rev. J. B. Marsh, no dates given. See: John W. Rathbun, "Historical Sketch of the Nooseneck Baptist Church," Minutes of the Rhode Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1898, 125 pp. (pp. 16-17).

Minute books, containing all church records, 1 vol., 1885-- (Allen Hoxie, Nooseneck). These records are in poor condition.

134. BRANCH AVENUE BAPTIST CHURCH, 1886-1911, Branch Avenue, Providence. (Providence Association, 1886-1910.)

This church was the outgrowth of a Sunday School established in 1878 by the Fourth Baptist Church, entry 75. The building, constructed in 1878, was a plain wooden structure. It was dedicated in 1886, at which time an addition was made. The first settled clergyman was Rev. Edward P. Tuller, 1886-87.

See: Welcome Arnold Greene, Providence Plantations for 250 Years, Providence, J. A. & R. A. Reid, 1886, 468 pp. (p. 146). Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols. (I, p. 492). Report of Committee on State of Religion, Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1911, 173 pp. (p. 24).

Minute books: 1 vol., 1886-1910 (Rhode Island Baptist State Convention).

Sunday School: Branch Avenue Mission Sunday School, minutes and financial records, 1 vol., 1880-89 (Rhode Island Baptist State Convention).

Financial records: 1 vol., 1906-11 (Rhode Island Baptist State Convention).

135. SLOCUM BAPTIST CHURCH, 1886--, Slocum, North Kingstown. (Narragansett Association, 1888-1915.)

The Yawgoo Union Sunday School, formed in 1880, had become extinct by 1886, and in May, 1886, some people in Slocumville called upon Rev. Francis Purvis of the church at Allenton, entry 58, to assist them in organizing the Slocumville Baptist Sunday School. Preaching services were held as well as Sunday School services, in the second story of a tenement house belonging to William H. Tisdale. In November, 1886, a church was organized and a plain wooden structure was built and dedicated in 1887. It was known in the beginning as Slocumville Baptist Church, but is now called Slocum Baptist Church. Since about 1915 this congregation has held occasional services under the leadership of a state colporter. Sunday School has been regularly maintained. The first settled clergyman was Rev. Francis Purvis, 1887. See: George W. Sherman, "Historical Sketch of the Slocumville Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1897, 143 pp.

Yawgoo Union Sunday School records, 1 vol. [included in Union Baptist Church minute book], 1880-1886 (Mrs. J. F. Russell, 263 Atlantic Ave., Lakewood).

Minute books: minutes, baptisms, members, and deaths, 1 vol., 1887-1915 (Rhode Island Baptist State Convention, 144 Westminster St., Providence).

Register book: pastors, 1887-1915, baptisms, members, deaths, admissions and dismissals, 1 vol., 1887-1923 (Mrs. J. F. Russell).

Sunday School records: attendance, 1 vol., 1888-89; attendance and birthdays, 1 vol., 1924 (Mrs. J. F. Russell).

Financial record: complete transactions, 1 vol., 1906-16 and 1925-26 (Mrs. J. F. Russell).

136. POINT JUDITH BAPTIST CHURCH, 1889-- , Old Point Judith Road, Narragansett. (Narragansett Association, 1889--.)

Sunday School classes were held in various schoolhouses from May, 1869, to the spring of 1881, when the present church building was erected. The church was not organized until 1889, at which time the structure was dedicated. It is a plain wooden building with gable roof, belfry, and bell. The first settled pastor was Rev. William Green Jones, 1889-90, who graduated from Brown University in 1890 and Newton Theological Institution in 1893.

Minute books: minutes, baptisms, members, dismissals, and deaths, 2 vols., 1889-- (John R. Champlin, Point Judith).

Sunday School: teachers, members, and finances, 2 vols., 1889-- (Miss Gladys Westlake, Point Judith).

Financial records: 2 vols., 1889-- (Miss Lillian E. Knowles, Point Judith).

137. NORWOOD UNION BAPTIST CHURCH, 1891-- , Budlong Ave., Norwood, Warwick. (Warren Association, 1892--.)

From 1889 to 1891 the people of Norwood, who later became the Baptist congregation, met in various houses under Methodist Episcopal leadership. The construction of a wooden church was begun by the Methodists in 1891, but they abandoned the field later that year. The building was finished by the Baptists, who had taken over the field, and occupied by them from 1892 until it burned in 1925. From 1925 to 1927 they held services in the schoolhouse and the library in Norwood. The present church, dedicated in 1927, is a plain brick structure without tower or bell. This church was known, prior to 1916, as the Norwood Baptist Church. In 1916 the Norwood Free Baptist Church, ontry 246, united with it to form the Norwood Union Baptist Church. The first settled pastor was Rev. S. G. Smith, 1891-99.

See: Norris T. Morton, "Historical Sketch of The Norwood Union Baptist Church," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1928, 73 pp. (pp. 55-59). Norris T. Morton, Historical Sketch and Directory of the Norwood Union Baptist Church, Cranston, Park Press, 1929, 56 pp.

Minute books: minutes, baptisms, members, and deaths, 2 vols., 1899-- (Miss Marie Glahn, 359 Chestnut St., Norwood). Norwood Baptist Society: minutes and members, 1 vol., 1891-1914 (Rhode Island Baptist State Convention, 144 Westminster St., Providence).

Register books: marriages, 1 vol., 1940-- (Rev. David Railsback, Norwood).

Sunday School: secretary's records, 1 vol., 1929-- (Miss Esther Milner, 27 Budlong Ave., Norwood); treasurer's records, 5 vols., 1933-- (Miss Dorothy Heath, Elm St., Norwood). Ladies Aid Society: secretary's records, 2 vols., 1910-- (Mrs. William Luft, Sumner Ave., Norwood); treasurer's records, 2 vols.,

1910-- (Mrs. William C. Wyman, 1927 Elmwood Ave., Norwood). Women's Club, formerly Mothers' Club: secretary's records, 2 vols., 1924-- (Miss Corinne Wilbur, 27 Majestic Ave., Norwood); treasurer's records, 2 vols., 1924-- (Mrs. Daniel O'Brien, 104 Harrington Ave., Norwood). Brotherhood Club: secretary's records, 2 vols., 1920-- (Calvin Snow, East Road, Norwood); treasurer's records, 2 vols., 1920-- (Harold Olsen, 21 Broad St., Norwood).

Financial records: 3 vols., 1893-- (Miss Marguerite Richmond, 49 Metacom Ave., Norwood).

138. OLNEY STREET BAPTIST CHURCH (Colored), 1891--, 28 Olney St., Providence. (Warren Association, 1910--.)

The congregation probably met in various homes and halls from 1891 to 1900. The present building, dedicated in 1901, is a wooden structure with steeple and bell; it was slightly damaged by the hurricane of September, 1938. It was built in 1872 by the Church of the Ministry at Large (Unitarian), which became the Olney Street Congregational Church in 1880; they sold it to the Olney Street Baptist Church in 1901. The Congregational group continued to meet downstairs in the church for a year or two after the building was sold. The first settled clergyman was Rev. Ephriam McDonald, 1892-99, educated at the University of Chicago.

Minute books: minutes, baptisms, members, and deaths, 2 vols., 1933-- (Miss Hazel Rodgers, 41 Howell St.).

Sunday School: secretary's records, 1 vol., 1939 (Miss Rebecca Mitchell, 102 Benedict St.); treasurer's records, 1 vol., 1938-- (Miss Mary Slade, 205 Martin St., East Providence). Young Men's Club: secretary's and treasurer's records, 1 vol., 1939 (Howard Russell, 47 Lippitt St.).

Financial records: 2 vols., 1933-- (William Scott, 16 Olney St.).

139. FARMERS BAPTIST CHURCH, 1892--, Angell Road, North Providence. (Providence Association, 1892--.)

The Farmers Chapel Association was formed some time prior to 1884, to secure land and build a chapel in the Angell Road section of North Providence. For twenty-five years it was the only house of religious worship in the eastern part of the town, and it has always been used for religious affairs of the community. An undenominational Sunday School known as the Farmers Chapel Sunday School existed from 1881 to 1892. The Farmers Baptist Church was organized in 1892 and was allowed the use of the structure. About 1917 the church attendance dwindled and the Farmers Chapel Association again took over the active control of the property; the Farmers Baptist Church is still listed as an active body by the Rhode Island Baptist State Convention, entry 35. The building, a small wooden chapel, was dedicated in 1882. Extensive repairs were made in June, 1927: money for these repairs was given by Lucian Appleby. This group never had a settled pastor.

Minute books: minutes, baptisms, members, and deaths, 1 vol., dates not given (Mrs. Ruth Gould, 10 Park St.).

Register books: members and deaths, one sheet of paper, 1892-94, and members and deaths, one sheet of paper, 1901-15 (Mrs. Ruth Gould).

Sunday School: minutes, 1 vol., 1881-1920; treasurer's records, 1 vol., 1884-1903 (Mrs. Ruth Gould). Ladies Aid Society: treasurer's records, 1 vol., 1899-1911 (Mrs. Ruth Gould).

Other records: records of the Farmers Chapel Association, vols. and dates not given (Mrs. Margaret Gould, Tuckerman Ave., Newport).

140. UNION BAPTIST CHURCH (Colored), 1892-- , 53 School St., Pawtucket.
(Providence Association, 1892--.)

The building, a wooden structure with a brick foundation, was acquired from the Broadway Baptist Church, entry 201, and dedicated in 1893. The first settled pastor was Rev. Thomas L. Crocker, 1893-94. See: William Spicer, Manual of the Union Baptist Church, Pawtucket, R. I.: Historical Sketch, officers since organization, articles of faith, covenant, constitution, and by-laws, 1893-1914, handwritten ms. (Mrs. Agnes Rausell, 10 Randall St.).

Minute books: minutes, and baptisms, 4 vols., 1909-- (Mrs. Agnes Rausell).

Register books: members, deaths, and financial records from 1925 to 1928, 1 vol., 1895-- (Mrs. Agnes Rausell).

Financial records: 2 vols., 1929-- (Harry Smith, 1433 Smithfield Ave., Saylesville, Lincoln).

141. WOODLAWN BAPTIST CHURCH, 1893-- , 337 Lonsdale Ave., Pawtucket.
(Providence Association, 1893--.)

It began in 1875 as the Woodlawn Baptist Sunday School, established by the First Baptist Church of Pawtucket, entry 65. The first building stood at Lonsdale Avenue and Capital Street. The second structure which was used from about 1894 to 1901, at 306 Lonsdale Ave., is now used by St. Edward's Roman Catholic Church. The present building, dedicated in 1901, is a brick and wood structure having traces of Gothic architecture. The first settled pastor was Rev. Whitman L. Wood, 1893-1913, Brown University non-graduate, Newton Theological Institution, 1886.

See: History of the church in a separate volume by successive clerks (Allen G. Thornton, 31 Star St.). George E. Nicholas, "Historical Sketch of the Woodlawn Baptist Church of Pawtucket, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1907, 143 pp. (pp. 34-41). Allen G. Thornton, "Historical Sketch of The Woodlawn Baptist Church, Pawtucket," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1928, 73 pp. (pp. 32-36).

Minute books: minutes, baptisms, members, and deaths; also marriages until 1922, 3 vols., 1893-- (Allen G. Thornton, 31 Star St.).

Register books: marriages included in private records of pastor, 1922-- (Rev. Walter B. Greene, 315 Lonsdale Ave.).

Sunday School: attendance records, 1 vol., 1912-- (church).

Financial records: 2 vols., 1893-1929 (church safe); 1 vol., 1929-- (Gordon H. Lee, 594 Smithfield Ave.).

142. LAKEWOOD BAPTIST CHURCH, 1894-- , Atlantic Ave., Lakewood, Warwick.
(Providence Association, 1894--.)

This church began as a branch of the Pawtuxet Baptist Church, entry 67, in 1889, when fourteen members from the Pawtuxet church and ten members from the Cranston Street Baptist Church, entry 119, met in a cottage. Their church, a plain, shingled, wooden structure with tower and bell, was dedicated in 1889 and enlarged between 1919 and 1930. They became an independent church in 1894. The first settled clergyman was Rev. H. G. Brown, February, 1918, to November, 1918. See: J. Francis Russell, "Historical Sketch of the Lakewood Baptist Church," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1930, 66 pp.

Minute books: minutes, baptisms, members, and deaths, 3 vols., 1894-- (Alfred Ellis, 1 Harold St., Lakewood).

Register books: marriages, 1 vol., 1927-32 (Rev. J. Francis Russell, 263 Atlantic Ave., Lakewood); marriages, 1 vol., 1933-- (Rev. Chester J. Armstrong, 182 Adams St., Lakewood).

Sunday School: secretary's records, 5 vols., 1889-- (Mrs. Joseph Fearney, 96 Main St., Lakewood); treasurer's records, 4 vols., 1889-- (Alvin Walker, 200 Atlantic Ave., Lakewood). Ladies Aid Society: secretary's records, 3 vols., 1889-- (Mrs. Olive Godfrey, Warwick Ave., Lakewood); treasurer's records, 2 vols., 1890-- (Mrs. James Reynolds, Atlantic Ave., Lakewood). Baraca Class: secretary's records, 1 vol., 1934-- (Irving Rollins, 1 River St., Lakewood); treasurer's records, 1 vol., 1934-- (Raleigh Jenkins, 121 Harrison Ave., Lakewood).

Financial records: 5 vols., 1890-- (Alvin Walker).

143. MOUNT OLIVET CHURCH (Colored), 1894-- , 79 Thames St., Newport.
(Warren Association, 1913--.)

This congregation, an offshoot of the Shiloh Baptist Church, entry 115, on School Street, was organized to take care of the colored people of the Point area. The first services were held in private homes, until the purchase of the present building in 1897. An addition was built in 1933 which is now used as the church, the older structure being used as a hall. The first settled clergyman was Rev. A. Howland, 1894-95, who was self-educated. See: J. Quinton Jackson, History of Mount Olivet Baptist Church, ms. (Rev. J. Quinton Jackson, 79 Thames St.). J. Quinton Jackson, Mount Olivet Baptist Church, 1894-1919, Newport, the church, 1919.

Minute books: minutes, and financial records to 1908, 4 vols., 1894-- (Frank Young, Jr., 66 Kingston Ave.).

Register books: baptisms, members, and deaths, 2 vols., 1894-- (Frank Young, Jr.).

Sunday School: secretary's and treasurer's records, 1 vol., 1898-- (Frank Young, Jr.). Ladies Aid Society: secretary's and treasurer's records, 1 vol., 1894-- (Frank Young, Jr.). Mite Society: 1 vol., 1910-- (Frank Young, Jr.). Women's Missionary Society: 1 vol., 1908-- (Frank Young, Jr.).

Financial records: 2 vols., 1908-- (Charles J. Trent, 31 Van Zandt Ave.).

144. MOUNT VERNON BAPTIST CHURCH, 1895-- , Plainfield Pike, Vernon, Foster.
(Warren Association, 1895-1927; Providence Association, 1928--.)

Known as Mt. Vernon Christian Society, 1889? - 1895. It was endowed by the estate of Richard Waterman, a direct descendant of Richard Waterman who came to Boston in 1631 with Roger Williams and later was evicted from Massachusetts for "heretical and obstinate practice." The present building, dedicated in 1895, is a plain wooden Quaker meeting house used by the Society of Friends until about 1850. The pulpit has been supplied by visiting clergymen.

Minute books: minutes, baptisms, members, and deaths, 2 vols., 1895-- (Miss Ann Greene, Washington, Coventry).

Sunday School: secretary's and treasurer's records, 1 vol., 1910-- (Miss Ann Greene).

Financial records: 2 vols., 1910-- (Miss Ann Greene).

145. MACEDONIAN BAPTIST CHURCH (Colored), 1906 - about 1914, 180 Colfax St., Providence. (Warren Association, 1910-12.)

This group met in a large wooden structure on Colfax Street, which was dedicated in 1906. They seem to have united with the Macedonian African Methodist Episcopal Church, which took over the building about 1914. The first settled clergyman was Rev. John W. Fisher, 1906-14.

146. UNITED BAPTIST CHURCH, 1912-- , Park and Jewett Sts., Providence.
(Providence Association, 1912--.)

The Jefferson Street Baptist Church, entry 103, united with the Park Street Free Baptist Church, entry 232, in 1912 to form this church. The building, dedicated in November, 1868, was previously occupied by the Park Street Free Baptist Church, from 1868 to 1912; it is a large wooden structure with gray stucco finish, and has a tower with clock and bell. The weather-vane was damaged by the hurricane of Sept. 21, 1938. The first settled pastor was Rev. Walter B. Greene, 1912-22.

See: Miss Mary Pearce, Twenty-Fifth Anniversary of the United Baptist Church, 1937, ms. (Miss Mary Pearce, 48 Jefferson St.). George Sheldon Beckwith, "Historical Sketch of the United Baptist Church, Providence, 1912-1929," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1929, 74 pp. (pp. 35-37).

Minute books: minutes, baptisms, members, and deaths, 1 vol., 1912-- (Miss Mary Pearce, 48 Jefferson St.).

Register books: marriages, 1 vol., 1932-- (Rev. Benjamin F. Lindsay, 64 Brownell St.); card file of members for current year (Miss Mary Pearce).

Sunday School: secretary's records, 7 vols., 1929-- (Miss Mary Pearce); treasurer's records, 4 vols., 1912-- (Frank Thompson, 7 Ferncrest Blvd., North Providence). Philathea Society: secretary's records, 2 vols., 1921-- (Mrs. George E. Wilcox, 22 Arthur St., Lakewood, Warwick); treasurer's records, 1 vol., 1930-- (Mrs. Richard Miller, 94 Sinclair Ave.).

Financial records: 27 vols., 1912-- (Clarence A. Pearce, 48 Jefferson St.).

147. MANTON BAPTIST CHURCH, 1912-- , Greenville Ave., Johnston.
(Warren Association, 1913--.)

The first meetings were held in Lee's Hall and in the old depot building. The present structure, dedicated in 1889 and rededicated in 1913, is a square brown frame building with a corner belfry and bell. From 1889 to 1912 it was called the Manton Baptist Church Mission, being sponsored by the Central Baptist Church of Providence, entry 64. From 1912 to the present it has been called the Manton Baptist Church. See: Garland B. Russell, Year Book and Church Directory, New York, the church, 1932.

Minute books: minutes, baptisms, marriages, members, and deaths, 2 vols., 1912-- (church).

Sunday School: attendance, members, and activities, 4 vols., 1920-- (church).

Financial records: 6 vols., 1912-- (church).

148. UNION BAPTIST CHURCH (Colored), 1913-- , 103 Canal St., Westerly.
(Narragansett Association, 1914--.)

Organized in 1913 by the colored Baptists of Westerly. The only other colored church in the vicinity at the time of its beginning was the Advent Christian church, now Pleasant Street Baptist Church, entry 123. The church, dedicated in 1913, is a rectangular wooden building, formerly a dwelling. The first settled clergyman was Rev. J. Alexander Morris, 1913-25; he was educated in a seminary in Richmond, Va.

Minute books: minutes, list of pastors and officers, and financial records, 2 vols., 1913-- (church).

Register books: baptisms, marriages, members, and deaths, 1 vol., 1913-- (church).

Sunday School: members, attendance, and services, 1 vol., 1913-35 (church).

Other records: Gospel Aid Club, a ladies' auxiliary, 1 vol., ? -- (church).

149. FIRST GERMAN BAPTIST CHURCH, 1914 - about 1921, 176 Sayles Ave., Pawtucket. (Providence Association, 1914 - about 1921.)

This church started about 1908 as a mission of the Rhode Island Baptist State Convention, entry 35. Meetings were held until 1914 at the First Baptist Church, Pawtucket, entry 65. Work was carried on by Carl C. Bullman from April, 1908, to Dec. 31, 1912; he worked in Rhode Island and over the line in Massachusetts. The German Baptist Conference, entry 161, and the Massachusetts Missionary Society¹ aided in the work. During 1912 some extension meetings were held by this group at Calhoun Avenue Chapel, Providence,

1. See forthcoming Massachusetts Inventory of Church Archives.

entry 270. Organized as a church in 1914, they seem to have met in the Hope Webbing Hall on Warren Avenue, and probably at other locations, from 1914 until about 1919; they were not a strong body. About 1919 the congregation reorganized, lasting until about 1921 and holding services in the present Bethany Baptist Church, entry 245, of Pawtucket.

The members of this congregation, never large in numbers, have all died or moved away. A daughter of one of the founders knew of no records, and could not give the name of anyone who might know about them. The first settled pastor was Rev. Frederick W. Becker, 1914-21. See: Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1909-21, 180 pp. over.

150. TRINITY BAPTIST CHURCH, 1914-- , Laurel Hill Ave., Providence.
(Warren Association, 1915--.)

The church was formed by 75 members of the Plainfield Street Baptist Church, entry 208, who withdrew from that body. During the two months immediately following the first service, meetings were held in Mechanics Hall on Plainfield Street. Then the gray wooden Dyer Avenue Chapel was rented, until it was purchased in June, 1914, from the Broadway Baptist Church, entry 116, and named Trinity Baptist Church. From its formation on Jan. 18, 1914, until June 16, 1914, this congregation was called Trinity Baptist Mission. The first settled clergyman was Rev. George E. Barnard, 1914-19.

See: Mrs. James Spencer, "Historical Sketch of the Trinity Baptist Church, Providence, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1920, 184 pp. (pp. 172-74).
Mrs. James Spencer, Directory of the Trinity Baptist Church, Providence, Edward S. Jones Sons Co., 1932, 12 pp.

Minute books: minutes, baptisms, members, and deaths, 5 vols., 1914--
(Miss S. Mabel Lawton, 450 Laurel Hill Ave., Cranston).

Register books: marriages kept as private records by pastors.

Sunday School: attendance records, current card file (church). Women's Missionary Society: secretary's records, 3 vols., 1914-- (Mrs. Fred Chadwick, Central Ave., Johnston); treasurer's records, 6 vols., 1917-- (Mrs. James Spencer, 56 Killingly St.).

Financial records: 3 vols., 1914-- (Miss Pearl Spencer, 56 Killingly St.).

151. NORTH TIVERTON BAPTIST CHURCH, 1916-- , Main Road, North Tiverton, Tiverton. (Warren Association, 1917--.)

A Sabbath School was established in the northern section of Tiverton in 1867, meetings being held in the town schoolhouse, which was situated across the road from the present church structure. The original church edifice was built on land, the use of which was given by a Mr. Gardner in October, 1868. It was dedicated that year and called Benefit Hall.

In 1884, Rev. George W. Gile was called to the pastorate of the Baptist Temple in Fall River [Mass.]. He took a great interest in the work being done at Benefit Hall and persuaded the Advisory Board of the Temple to take over

this work. The following year the building was moved to a new site across the road, alterations were made, and it was dedicated as Temple Chapel on Dec. 2, 1885. Due to the efforts of Rev. Mr. Gile, regular preaching services were begun at Temple Chapel, and Rev. Herman W. Watjen was engaged as pastor in 1887.

In 1912 differences of opinion arose among the members of the Advisory Board of the Baptist Temple, and financial aid was withdrawn in 1916. In May, 1916, at a special meeting of the Chapel members, the name was changed to North Tiverton Baptist Church, with 43 charter members. Shortly after a committee of one was appointed to confer with the Baptist Temple regarding the transfer of the property.

The church is a plain structure with a small steeple. Students have usually supplied the pulpit. The first settled pastor was Rev. Arthur G. Sellen, 1916-22, a graduate of Brown University. See: Committee, North Tiverton Baptist Church Souvenir Year Book, Tiverton, the Committee, 1935.

Minute books: 1 vol., 1933-- (Miss Ethel D. Simmons, Bristol Ferry Road, Portsmouth).

Sunday School records: 1 vol., 1933-- (Miss Ethel D. Simmons).

Financial Records: 1 vol., 1929-- (Harold Whalon, Main Road, North Tiverton).

152. FIRST ITALIAN BAPTIST CHURCH, 1919-- , 525 Charles St., Providence.
(Warren Association, 1919--.)

Baptist missionary work was started among the Italians in this section of Providence in 1893 by James Prata. In 1898 Vincenzo Di Domenica was sent by the American Baptist Home Mission Society, and his salary was paid by them and by the Rhode Island Baptist State Convention, entry 35. He seems to have stayed until the latter part of 1901, at least; at first he had two stations, one on Marietta Street and one on Atwells Avenue, but by 1901 was confining his work to the Marietta Street Station and doing some field work. In 1902 a chapel was built and dedicated on Marietta Street. The work of the mission was sponsored by the First Baptist Church, Providence, entry 42, and those who were baptized became members of that church. In 1919 this group was organized as a regular Baptist church; they continued to meet in the Marietta Street chapel. The present structure, dedicated in 1924, is a plain red brick church, with a tower but no bell. The first settled pastor was Rev. Francesco Cali, 1919-23. See: Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1898-- , 150 pp. aver.

Minute books: minutes, baptisms, members, and deaths, 5 vols., 1924-36 (church safe); minutes, baptisms, members, and deaths, 1 vol., 1937-- (Miss Angela De Palma, 979 Smith St.).

Register books: baptisms, marriages, members, and deaths, 1 vol., 1893-- (Rev. Arthur Roland Ventura, 170 Tenth St.).

Sunday School: secretary's records, 4 vols., 1924-- (church safe); treasurer's records, included in financial records of the church. Women's Society: secretary's records, 2 vols., 1928-- (Mrs. Theresa Ciacchi, 1006 Branch Ave.); treasurer's records, 1 vol., 1928-- (Mrs. Carlo Triangolo, 598 Branch Ave.). What So Ever Club: secretary's records, 1 vol., 1935-- , and treasurer's records, 1 vol., 1935-- (Mrs. Edward Ianolla, 36 Yorkshire St.). Best Friends Club: secretary's records, 1 vol., 1935-- , and treasurer's records, 1 vol., 1935-- (Edward Triangolo, 598 Branch Ave.).

Financial records: 4 vols., 1924-31 (church safe); 1 vol., 1932-- (Domenico Di Meo, 9 Aventure Ave.).

153. FEDERAL HILL ITALIAN BAPTIST CHURCH, 1919-- , 93 Knight St., Providence. (Providence Association, 1920--.)

About 1902 Rev. Mimi C. Marseglia began missionary work among the Italians of Federal Hill without compensation; meetings were held in a house on Cedar Street. In 1904 a chapel was erected on Dean Street and the mission became known as Dean Street Mission; it was also called Federal Hill Italian Baptist Mission. The Rhode Island Baptist State Convention, entry 35, with aid from the American Baptist Home Mission Society, began financial support of Rev. Mr. Marseglia in 1906. This mission was sponsored by the First Baptist Church of Providence, entry 42. In 1919 it was organized as the Federal Hill Italian Baptist Church. The present building, built in 1924 and dedicated in 1925, is a brick structure with tower and bell; a combination church and Christian center. The first settled clergyman was Rev. John Di Tiberio, 1919-29; he came to the mission in 1913. See: Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1902-- , 150 pp. aver.

Minute books: 3 vols., 1904-36 (church office); 1 vol., 1936-- (Andrea Cerullo, 662 Atwells Ave.).

Register books: baptisms, 1 vol., 1904--; marriages, 1 vol., 1904--; members, 1 vol., 1904--; and deaths, 1 vol., 1904-- (church office); current card file of members (church office).

Sunday School: secretary's and treasurer's records, 9 vols., 1904-- (church office). Young Peoples Society: secretary's records, 2 vols., 1914-- (Miss Josephine Cinicro, 47 Willow St.); treasurer's records, 2 vols., 1914-- (Miss Emily Di Tiberio, 781 Atwells Ave.). World Wide Guild: secretary's records, 1 vol., 1920-- (Miss Josephine Cutroneo, 73 Harrison St.); treasurer's records, 1 vol., 1920-- (Miss Josephine Cutroneo).

Financial records: records: 25 vols., 1904-36 (church office); 1 vol., 1937-- (Larry Savasta, 152 Regent Ave.).

154. WEST KINGSTON BAPTIST CHURCH, 1920-- , Kingston Road, West Kingston, South Kingstown. (Narragansett Association, 1926--.)

The building, dedicated in 1897, is a plain wooden structure with a hip-roof, bell tower, and covered portico in front; repairs were made to it in 1934. This chapel was sustained for twenty-three years by the pastor of the

Queen's River Baptist Church, Usquepaugh, entry 72. In 1920 it became an independent church. The first settled pastor was Rev. E. M. Wilson, 1897-1900. See: Mrs. Amy Knowles, Record of the Services of Early Years, written in 1928, ms. (church).

Minute books: 1 vol., 1897-- (Mrs. Frank May, West Kingston).

Register books: baptisms, members, and deaths, 1 vol., 1897-- (Mrs. Frank May).

Financial records: 1 vol., 1920-- (Everett E. Kenyon, West Kingston).

Baptist Foreign Language Conferences

Note: The following entries are those of foreign language groups that have aided in Baptist missionary work in Rhode Island.

155. NEW ENGLAND FRENCH BAPTIST CONFERENCE, 1888--.

This French language conference aids in home missionary work among French Baptists in New England. The congregations composing it at the present time are: Pawtucket, entry 172, Woonsocket, entry 163; Manchaug, Worcester, Salem, and Lowell, in Massachusetts; and Waterville, Maine. The groups at Pawtucket and Woonsocket are missions of regular Baptist churches of the Northern Baptist Convention, entry 34.

The Northern Baptist Convention works with French groups in New England thru this conference. The New England French Baptist Conference became affiliated with the Northern Baptist Convention in 1939, and has a representative in that body.

Headquarters, at the present time, are in Pawtucket at the home of Rev. Henry J. Tetreault, 14 South Union St.

156. SWEDISH BAPTIST GENERAL CONFERENCE OF AMERICA, 1893--.

This conference, begun as a Swedish language group, has its headquarters in Chicago, Ill. It is made up of district and state conferences, such as the New England Swedish Baptist Conference, entry 157. Money for missionary work among Swedish Baptists is distributed thru this General Conference of America, the Northern Baptist Convention, entry 34, the Southern Baptist Convention, and other organizations.

Prior to 1935 the Swedish Conference distributed 10% of the funds, and the Northern Baptist Convention, and other organizations, distributed 90%. Since 1935 the percentages have been reversed; the Swedish Conference now controls 90% of the missionary funds. The present executive secretary is Ragnar A. Arlander, Chicago, Ill. See: J. O. Backlund, ed., Swedish Baptist Churches of America, Annual, Chicago, The Swedish Baptist General Conference of America, 1939-40, 2 parts (part II, 59 pp.).

157. NEW ENGLAND SWEDISH BAPTIST CONFERENCE, 1899--.

This district conference is a member of the Swedish Baptist General Conference of America, entry 156. It is made up of seventeen regular Swedish Baptist churches in New England: twelve in Massachusetts; two in Maine; two in New Hampshire; and one in Rhode Island, the First Swedish Baptist Church, of Providence, entry 129. The purpose of this organization is to carry on missionary and evangelistic work among the Swedish people of New England. It also aids in educational, missionary, social, and evangelistic work of the General Conference. The president is Rev. E. A. Fernlund, 94 Elmer Road, Dorchester, Mass. See: Swedish Baptist Conference of New England, Annual, Providence?, the Conference, 1940, 32 pp.

158. ITALIAN BAPTIST MISSIONARY ASSOCIATION OF AMERICA, 1899--.

The purpose of this Association is to stimulate Baptist work among the Italians. Practically all Italian Baptist churches and missions in the United States are members. It is an independent organization, but is affiliated with, and sends delegates to, the Northern Baptist Convention, entry 34. The Italian Baptist churches in Rhode Island contribute funds to it. It also co-operates with the Rhode Island Baptist State Convention, entry 35. No funds are received from the Northern Baptist Convention.

The two Italian Baptist churches in Rhode Island, which are both in Providence, entries 152, and 153, are connected with and contribute to the Rhode Island Baptist State Convention, being members of the Warren, entry 36, and Providence, entry 37, Associations. Headquarters are in Brooklyn, N. Y.

Financial records: current financial records, 1 vol. (Rev. John Di Tiberio, 71 Atwells Ave., Providence).

159. UNITED STATES RUSSIAN BAPTIST SOCIETY, 1912--.

Most Russian Baptist churches and missions in the United States belong to this Society, which was formed for racial reasons. It is independent of the Northern Baptist Convention, entry 34, and of the Rhode Island Baptist State Convention, entry 35, and no delegates are sent to the Northern Baptist Convention. It does not now contribute to the support of the Russian Mission, Providence, entry 171, which tries to be self-supporting, but at one time it is believed the Society helped to pay rent for the local mission. The president is John Daviduk, 127 Mather St., Hartford, Conn.

160. PORTUGUESE BAPTIST CONGRESS, 1920--.

This conference has under its jurisdiction 13 Portuguese churches and missions in New England. The Northern Baptist Convention, entry 34, and the Rhode Island Baptist State Convention, entry 35, contribute toward the work of the Congress which in administration is independent. The president is Rev. John Oliveira, 117 Sheldon St., Providence.

161. ATLANTIC GERMAN BAPTIST CONFERENCE, ? --.

This Conference, with headquarters in New York, is one of nine German Baptist Conferences in the United States and Canada. It is independent of the Northern Baptist Convention, entry 34, and the Rhode Island Baptist State Convention, entry 35. There are 27 German Baptist churches and missions in this Conference; the First German Baptist Church, Pawtucket, entry 149, now defunct, was formerly a member. The present field secretary is William Kuhn, 7346 Madison, Forest Park, Ill.

Baptist Missions

Note: The following statement about the Baptist missions in Rhode Island is quoted from Rhode Island Baptist State Convention Year Book, 1940, pp. 34-35.

"For many years our ministry to resident foreigners has been a major project of the Convention. This has come about by the fact that foreign speaking people have been attracted to our state in great numbers. Rhode Island is perhaps the most highly foreignized state in the Union.

Our churches first launched this friendly service moved by the obvious social and religious needs of these strangers. They began to befriend them. They gathered their children into Sunday School classes, organized classes in English for adults and in the populous centers opened missions to the incoming foreigners.

About 1910 the state conventions entered this promising field. Work among the new Americans is now the largest single peice of home mission service in our program. For several years more than one-third of our missionary budget has been spent on missions to resident foreigners.

We are working with four racial groups: French, Italian, Portuguese and Russian. The ten missionary pastors and missionaries who serve the Convention in this field have made gratifying progress the past year. Baptisms have exceeded those for several years past."

162. SWEDISH BAPTIST MISSION, 1883 - ?, East Providence.

The Swedish mission was started by 30 people who met with a pastor from Sweden. Meetings were held in the First Baptist Church, East Providence, entry 62. After the first pastor left, in 1884, a Swedish missionary was sent to them by the New England Swedish Baptist Conference, entry 157. Financial aid was also given by the Rhode Island Baptist State Convention, entry 35, and the American Baptist Home Mission Society. See: Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1883-84, 110 pp. aver.

163. FRENCH BAPTIST MISSION, prior to 1894--, 298 Blackstone St., Woonsocket.

In 1869 the American Baptist Home Mission Society sent Rev. N. Cyr to carry on field missionary work among the French-Canadians who had migrated in large numbers to the manufacturing centers of Southern New England, particularly of Rhode Island and neighboring Massachusetts. By 1894 a group had been gathered in the First Baptist Church of Woonsocket, entry 80, and a French Baptist congregation was formed, holding services in the French language; a group had also been gathered in Providence, see entry 165, as well as at Central Falls, and at Natick. This custom has been followed since, the French group having its own minister and worshipping apart from the regular church congregation, yet its followers hold membership in the regular church, by which it is sponsored. This group is a member of the New England French Baptist Conference, entry 155. The Rhode Island Baptist State Convention,

entry 35, has worked with the American Baptist Home Mission Society in this enterprise and the French Baptist Conference has helped in its support. See: Mrs. Evelyn Spaulding, History of Woonsocket Baptist Church, 1923, ms. (First Baptist Church, Woonsocket). Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1869-1940, 140 pp. aver.

Minute books: minutes, baptisms, members, and deaths, 1 vol., 1939 (Rev. Henry J. Tetreault, 14 South Union St., Pawtucket).

Sunday School: attendance register, 1 vol., Sept. 1936-- (Mrs. Albert Ockaert, 815 Harris Ave.); financial records, 1 vol., 1929-- (Mrs. Albert Ockaert).

Financial records: 1 vol., 1929-- (Samuel Pascal, 394 Ninth Ave.).

164. HEBREW MISSION, about 1894-1900, 450 North Main St., Providence.

Work among the Hebrews was carried on by J. M. Goldberg under the auspices of the Rhode Island Baptist State Convention, entry 35, and the American Baptist Home Mission Society. Due to illness, Mr. Goldberg was forced to give up the work in 1900, and the mission ceased. See: Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1894-1900, 130 pp. aver.

165. FRENCH BAPTIST MISSION, 1896-- , Providence.

As early as 1869, field missionary work was started among the French populations in various towns in the state, under the auspices of the Rhode Island Baptist State Convention, entry 35, and the American Baptist Home Mission Society. By 1894 four preaching stations had been established: at First Baptist Church, Woonsocket, entry 80; Broadway Baptist Church, Providence, entry 116; and in Central Falls and Natick.

In 1896 a French Mission was started in a room at the Stewart Street Baptist Church, Providence, entry 109, by Rev. Edouard C. Ramette, who had been doing missionary work in the French centers in the state since 1891. He continued to do work in the field, in Natick, Pontiac, Hillsgrove, Phenix, Olneyville, Centerdale, and Pawtucket, in addition to his work at the Providence Mission. In February, 1898, twenty-one French people belonging to different Baptist churches brought letters to the Broadway Baptist Church, entry 116, and the mission became a branch of that church. A place of worship was secured at 728 Westminster St. later that year. Sometime before 1901 they moved the the vestry of Broadway Baptist Church, and during 1901, for the sake of convenience, they moved nearer the center of the city, to 266 Weybosset St. About 1904 they moved to the Sunday School room of the Central Baptist Church, entry 64, at the corner of Weybosset and Burrill Streets where they met until 1913. This brick building was later torn down to make way for Empire Street. In 1913 they moved back to the Stewart Street Baptist Church, and in 1914 they went to the Cranston Street Baptist Church, entry 119. In 1918 they were back at the Stewart Street Baptist Church again. In 1921 they were again in the Cranston Street structure [by this time it was the older building of the Cranston Street - Roger Williams Baptist Church, used by the Sunday School]. When fire destroyed this structure in 1932 they met in the main church building of the Cranston Street - Roger Williams Church at the corner of Cranston and Superior Streets. When the new Sunday School

building was completed, shortly afterwards, they held services there. They seem to have remained there until 1937, when interest in Baptist work among the French people of Providence declined. Meetings were started again about the beginning of 1939 at the Cranston Street - Roger Williams Baptist Church; later in that year and during the early part of 1940 they were held in a hall in the vicinity of that church. There is little activity at present.

This mission was aided by the Rhode Island Baptist State Convention, entry 35, and the American Baptist Home Mission Society. Some aid has also been received from the New England French Baptist Conference, entry 155, and meeting places, at least, from certain Baptist churches. Members of the mission usually held membership in the Baptist churches where they met. Their first leader was Rev. Edouard C. Ramette, 1896-1900. See: Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1869-- , 140 pp. aver.

Minute books: records from 1904 to 1910 seem to be included in the Central Baptist Church, entry 64, records, according to information furnished us. Others are probably included in those of the individual churches with which they were connected.

166. FINNISH MISSION, 1898 - ?, Woonsocket.

In 1898 members of the Finnish Baptist Church, Worcester [Mass.], came to Woonsocket and began to hold meetings in their homes. Early in the year Rev. Edward Fleming, general missionary among the Finns, under the American Baptist Home Mission Society, visited Woonsocket. Work was carried on in Woonsocket and Millville; most of those visited were members of churches in Finland or in Worcester. In May, 1898, John Soderman, a student from Chicago, came to Woonsocket and continued the work until October of that year. Expenses were defrayed by the Rhode Island Baptist State Convention, entry 35, and the American Baptist Home Mission Society. See: Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1898, 125 pp.

167. CORLISS HEIGHTS CHAPEL, 1902 - about 1917, Berkshire and Salina Sts., Providence.

This mission of the Rhode Island Baptist State Convention, entry 35, was started in September, 1902. Open air services were held for a short time on a lot owned by the Convention at the above address. Later that year a one-story wooden shingled structure with a stone and cement foundation was built with funds donated by the Convention. Various attempts to carry on continuous missionary work here were unsuccessful. In 1910 the chapel was reorganized. In 1912 it was under the supervision of Roger Williams Baptist Church, entry 125, which gave it up in 1914. Then Rev. Mr. Wallace of the United Baptist Church, entry 146, took up the work. In 1916 we find it under the pastoral care of Rev. A. B. Strickland of the Pearl Street Baptist Church, entry 104. By 1917 the work seems to have been given up. It had a large Sunday School and religious services were held Sunday nights so as not to conflict with other services of the churches which at various times had charge of the Chapel.

In 1921 the Rhode Island Baptist State Convention, which owned the land and building, voted to sell the land and to tear down the building and sell the lumber. Records were probably included in those of the churches mentioned above, of which it was a mission. See: Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1910-17, 180 pp. aver.

168. FIRST SWEDISH BAPTIST CHAPEL, 1907-37, Jefferson Ave., Hillsgrove, Warwick.

Missionary field work had been carried on for some years prior to 1907 at Hillsgrove by Rev. Eric Hallden of the First Swedish Baptist Church, Providence, entry 129, of which this chapel was always a mission. The Rhode Island Baptist State Convention, entry 35, and the American Baptist Home Mission Society helped in the work by defraying part of the expenses and the New England Swedish Baptist Conference, entry 157, also aided in the work. The building, dedicated in 1907, is a plain wooden structure with a brick foundation. This mission was discontinued about 1937, the property being put up for sale afterward. See: Rhode Island Baptist State Convention, Minutes, the Convention, 1907-37, 150 pp. aver.

Financial records: 2 vols., 1907-37 (Simon Lind, 159 Roger Williams Ave., Providence).

All other records: (First Swedish Baptist Church, Providence; Rev. Ivar Andersen, 90 Gallatin St., Providence).

169. PORTUGUESE BAPTIST MISSION, about 1916 - 1930, High St., Bristol.

This mission was started about 1916 by a small group of Portuguese people in Bristol, aided by the Rhode Island Baptist State Convention, entry 35, with help from the American Baptist Home Mission Society. Services were held in the First Baptist Church, Bristol, entry 69. The migration of many of the Portuguese from Bristol in 1929 and 1930 was the chief reason for the closing of this mission.

The leader of this group carried on missionary work at the Portuguese Mission in Providence, entry 170, and in East Providence, about 1919. He did similar work in Pawtucket, about 1920, and at Warren about 1926. The first leader was John C. Rosa, about 1916 - 1920, first as a student, then a graduate of Brown University [A. B. and A. M., 1918]. See: Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1915-30, 160 pp. aver.

Records probably included in those of the First Baptist Church, Bristol.

170. PORTUGUESE BAPTIST MISSION, 1916-- , East and John Sts., Providence.

This congregation has the use of the Union Baptist Church building, see entry 126, a large red brick structure with tower and bell. The mission is sponsored by the Union Baptist Church, and the salary of the pastor is paid by the Rhode Island Baptist State Convention, entry 35, aided by the American Baptist Home Mission Society. Field work has been carried on from this center among the Portuguese of East Providence and Pawtucket. The first leader was John C. Rosa, 1916-20, Brown University, 1918, who also led the Portuguese mission at Bristol from 1916 to 1920, see entry 169. See: Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1916-- , 150 pp. aver.

Minute books: minutes, baptisms, members, and deaths, 1 vol., 1931-- (Rev. John Oliveira, 117 Sheldon St.); records prior to 1931 are included in the records of the Union Baptist Church.

Sunday School: vols. and dates not given (church). Ladies Mission Society: secretary's records, 1 vol., 1925-- (Mrs. Emily Azevedo, 73 Trenton St.); treasurer's records, 1 vol., 1925-- (Miss Rose Gonsalves, 143 Vincent Ave., East Providence).

Financial records: 1 vol., 1931-- (Anthony Jesus, 8 Woodland Ave., East Providence); records prior to 1931 are included in the records of the Union Baptist Church.

171. RUSSIAN MISSION, 1919-- , 14 Walling St., Providence.

This mission was started in 1919 by two members of a Baptist church in Springfield, Mass. Rev. Vasili Shapovaloff was sent by the American Baptist Home Mission Society. He held some services for the Russian population of Woonsocket at the First Baptist Church of Woonsocket, entry 80, as well as in Providence. Services in Providence were held, from 1919 to 1923, principally at 57 Chalkstone Ave. and at the First Baptist Church, entry 42. Since 1923 they have met in a large wooden building with a brick foundation, a steeple, and weather-vane, that was formerly the North Congregational Church, and was sold to the Rhode Island Baptist State Convention, entry 35, in 1923. The Russians dedicated it that year. Prior to 1933 the Rhode Island Baptist State Convention, with aid from the American Baptist Home Mission Society, helped support this mission. Since 1933 it has been supported by the members, who have the use of their building, rent free, from the Convention. The first clergyman was Rev. Vasili Shapovaloff, 1919 - ? See: Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1917--, 150 pp. aver.

Minute books: minutes, baptisms, members, and financial records, 3 vols., 1919-- (Vasel Korolchuk, 54 West River St.).

172. FRENCH BAPTIST MISSION, 1925-- , High and Summer Sts., Pawtucket.

From 1925 to 1929 this group was sponsored by, and met in, the Broad Street Baptist Church, entry 99, in Central Falls. Since 1929 they have had the use of the main auditorium of the First Baptist Church, of Pawtucket, entry 65, of which they are now a mission. This organization is a member of the New England French Baptist Conference, entry 155; it is supported in part by that organization, and the Rhode Island Baptist State Convention, entry 35, which in turn is aided by the American Baptist Home Mission Society. The first pastor was Rev. Paul De Lattre, 1925-28, educated in France.

Minute books: 1 vol., 1932-- (Mrs. Henry J. Tetreault, 14 South Union St.).

Register books: baptisms, marriages, members, and deaths, card file, 1932-- (Rev. Henry J. Tetreault, 14 South Union St.).

Sunday School: attendance records, 1 vol., 1932--; minutes, 1 vol., 1932--; and treasurer's records, 1 vol., 1932-- (Mrs. Germaine Johnson, 31 Lincoln Ave., Central Falls). Ladies' Union: secretary's records, 1 vol., 1932-- (Mrs. Germaine Johnson); treasurer's records, 1 vol., 1932-- (Mrs. Eugene Faubert, 18 Cherry St.). Young People's Society: secretary's records, 1 vol., 1932-- (Mrs. Henry J. Tetreault); treasurer's records, 1 vol., 1932-- (Miss Laura Bichetto, 29 Barnes St.).

Financial records: 1 vol., 1932-- (Mrs. Eugene Faubert).

Records before 1932 are probably included in records of churches of which they have been a mission.

173. PORTUGUESE MISSION, 1931-35, Newport.

This mission, for the Portuguese people of Newport, was opened in the Second Baptist Church, entry 44, in 1931 under the auspices of the Rhode Island Baptist State Convention, entry 35, and the American Baptist Home Mission Society. It was closed in 1935. See: Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1931-35, 110 pp. aver.

Records probably included in those of the Second Baptist Church, Newport.

174. PORTUGUESE MISSION, 1936-37, Portsmouth.

This mission lasted about $1\frac{1}{2}$ years during 1936 and 1937. It was established to take care of the large Portuguese population in Portsmouth, but was not a success. It was under the supervision of the Rhode Island Baptist State Convention, entry 35, and the American Baptist Home Mission Society. See: Rhode Island Baptist State Convention, Minutes, the Convention, 1936-37, 104 pp. aver.

HISTORICAL SKETCH

The terms Sabbatarian and Seventh Day Baptist are used to designate those Christians who observe the seventh or last day of the week as the Sabbath. The former term was adopted in England soon after the Reformation, when the word Sabbath was applied exclusively to the seventh day, and when those who observed that day were regarded as the only true Sabbath-keepers or Sabbatarians. In the year 1818, this term was rejected by the General Conference in America, entry 175, on account of its supposed indefiniteness and the term Seventh Day Baptist was adopted in its stead, as more descriptive of the opinions and practices of the people.¹

At the time of the English Reformation, when the Bible was accepted [by many people] as the supreme authority on all questions of faith and conduct, the question of the Sabbath again came to the front, and a considerable number forsook the observance of Sunday and accepted the seventh day as the Sabbath.²

The Seventh Day Baptists in America look back to Stephen Mumford of London as the founder of their denomination. Mumford came to Newport in 1664 and "brought with him the opinion that the Ten Commandments as they were delivered from Mount Sinai were moral and immutable and that it was an anti-Christian power which changed the Sabbath from the seventh to the first day of the week."³

Where or when Mumford came to adopt Seventh Day tenets is not clear. William L. Burdick states: "So far as known the first Seventh Day Baptist in America was Stephen Mumford. We know little of his history till he came from England to Newport, R. I., in 1665" [n.s.].⁴ Backus says: "In the beginning of 1665 Mr. Stephen Mumford a Seventh Day Baptist arrived from London at Newport . . ."⁵ Samuel Hubbard's Journal gives Tewkesbury, England, as Mumford's original home.⁶ Other writers in Seventh Day Baptists in Europe and America, which is the best history of the denomination found, state [without documentation] as follows: "About the year 1664 Mr. Stephen Mumford a member of the Bell Lane Seventh Day Baptist Church in London came to Rhode Island and finding no church of his faith he affiliated with the Baptist church in Newport"⁸ . . . "In 1664 the London Seventh Day Baptists sent Stephen Mumford to America."⁹ If Mumford came to America as a Seventh Day Baptist missionary, he certainly couldn't have expected to find any Seventh Day church. On page 51, of the volume mentioned above, is an account of the Bell Lane church, supposed to have been organized about 1662. The Seventh Day Baptist Memorial contains the copy of a letter from this church to the Sabbath-keepers of Newport, New England. This letter has 11 signatures, including those of John Belcher, the pastor, and William Gibson, who later became the second pastor

1. Benedict, Hist. of Bap. Denom. in America, 1850 ed., p. 918.

2. Religious Bodies: 1926, II, p. 149.

3. As quoted in Benedict, 1850 ed., p. 921. Source not given.

4. W. L. Burdick, and others, Seventh Day Baptists in Europe and America, II, p. 589.

5. Backus, History of New England, 1871, I, p. 324.

6. W. L. Burdick, and others, S. D. B. in Europe and America, II, p. 590; Samuel Hubbard's Journal, H. R. S. copy, p. 64.

7. L. A. Platts in S. D. B. in Europe and America, I, p. 122.

8. A. E. Main in S. D. B. in Europe and America, I, p. 149.

of the Newport Seventh Day Baptist Church, entry 178. Another letter addressed to the Sabbath-keepers in Rhode Island, dated Abington, Berkshire, Feb. 2, 1668, was signed by Dr. Edward Stennett. Dr. Stennett had been a chaplain in the Parliamentary army, which cost him his living in the Established Church. Following the Restoration he became a physician and also the pastor of a Seventh Day group in Wallingford. His son, Joseph, induced him to take charge of a congregation at Pinner's Hall, London, although he continued to live at Wallingford. The Bell Lane congregation seem to have moved to Pinner's Hall also, near the end of the 17th century. It is said that members of both congregations attended each other's services every Sabbath. By 1707 Bell Lane had merged with the Pinner's Hall congregation.¹

If we accept the story of Mumford's background without demanding too much proof, it would seem to be as follows: He became a Seventh Day Baptist while in London, probably a member of the Bell Lane congregation, and was sent by the Seventh Day Baptists of London as a missionary to America. He landed in Newport, R. I., about 1664 [o.s.], and joined the Baptist church, entry 43.

Mumford soon interested a few people in the Seventh Day idea. It seems probable that these people at first did not contemplate organizing a separate congregation or withdrawing from their church membership. However, when their idea became known it met with immediate opposition, culminating in a sermon by Obadiah Holmes against the Seventh Day idea and those who believed in it. They were accused of turning from Christ to Moses. Mumford, probably after some correspondence with the Seventh Day Baptist churches in London,² withdrew from the First Baptist Church, Newport, with William Hiscox, Samuel Hubbard, Roger Baster and "three sisters" [Hubbard, Mumford and Langworthy] and formed the first Seventh Day Baptist Church in America at Newport, Dec. 23, 1671 [o.s.].

In 1669 Misquamicutt was incorporated under the name of Westerly. It then included the present towns of Hopkinton, Charlestown, and Richmond. Newport people "apparently children of Samuel Hubbard, Andrew Longworthy and William Hiscox . . . soon joined the first freemen of Westorly. . . . A Seventh Day Baptist meeting house was built about 1680, in that part of Westerly now called Hopkinton, but the first Sabbatarian church, entry 179, in that locality was not organized until 1708. Rev. John Maxson, who was the first white child born on the island of Rhode Island, having been ordained at about the age of seventy years, became the pastor or 'Leading Elder'.³

The Newport church prospered and their building, built in 1729/30, with its beautiful interior is preserved today as part of the Newport Historical Society. The British occupation of Newport from 1776 to 1779, however, scattered the members to such an extent that the congregation began to diminish. The church was never as strong again as it had been before the Revolutionary War. Meanwhile the Seventh Day Baptist in the Westerly and Hopkinton sections had increased. For one hundred and twenty-seven years the Newport, and Hopkinton churches supplied the needs of the denomination in

1. Seventh Day Baptist in Europe and America, I, p. 52.

2. Religious Bodies: 1923, II, p. 148.

3. Field, State of R. I. and Providence Plantations, 1902, II, pp. 100-101.

Rhode Island and even in parts of Connecticut and Massachusetts. By 1835, however, the Newport congregation had become weak and the Hopkinton church stronger than ever. In this year the Second Hopkinton Seventh Day Baptist Church, entry 180, was organized at Hopkinton village and the Third Hopkinton church, entry 181, was started at Rockville.

In 1837 the First Westerly Seventh Day Baptist, or Dunn's Corner Church, entry 182, was organized. In 1840 the Pawcatuck Seventh Day Baptist Church, entry 183, was formed in Westerly by members from the First and Second Hopkinton and the Dunn's Corner churches. Two churches were started in 1843, the Woodville (Richmond), entry 185, and the Seventh Day Baptist Church of South Kingstown (Green Hill), entry 184. There seems to have been a congregation at Jamestown, entry 186, about 1845, although they had no building. In 1858, when the First Hopkinton Church, moved its building to Ashaway, a group continued to meet in a small wooden structure which they built on the site of the former building. While the name of the congregation was the Second Seventh Day Baptist Church (Bradford, Westerly), entry 187, their building was usually referred to as the "Spunk Meeting House". From about this time until 1869 the Seventh Day Baptists maintained an Academy, entry 191, at Ashaway in Hopkinton. Some members of the Curtis Corner Baptist Church, entry 222, who came to believe in Seventh Day ideas broke away from that church and formed the Seventh Day Baptist Church, Curtis Corner (South Kingstown), entry 189, about 1866. Another Seventh Day Baptist congregation is mentioned in Hoag, Wado's History of Rhode Island, 1878, at Lafayette, entry 190, in North Kingstown, but the dates are not clear.

Today, the First, Second, and Third Hopkinton (Rockville) churches and the Pawcatuck (Westerly) church are active.

Westerly is the headquarters for the Seventh Day Baptist Missionary Society, entry 177. This denomination has a publishing house and historical society at Plainfield, N. J., an academy at Salem, W. Va., and colleges at Milton, Wis., and Alfred, N. Y. The Rhode Island churches are members of the Eastern Association, entry 176, and the Seventh Day Baptist General Conference, entry 175.

The organization of the Seventh Day Baptists was at first on intensely independent congregational lines "and they have continued . . . with some slight modifications which experience has shown to be useful in the development of denominational life and work. Each local church is thus independent in its own affairs, and all union for denominational work is voluntary. For administrative purposes chiefly, the churches are organized into associations, and a General Conference which, however, have only advisory powers." ¹

"The churches carry on their missionary and other activities through boards or societies which were originally wholly independent of the General Conference, though their members were, according to the constitutions of the various boards and societies, also annual members of the conference. In forming a more compact organization in order to bring the societies into close

1. Religious Bodies: 1926, II, p. 149.

relations with the General Conference a plan has been adopted by which the boards of the incorporated societies are nominated by the conference and are elected by the societies at their annual meetings, in accordance with the provisions of their charters. The societies thus organized are the Seventh Day Baptist Missionary Society, 1842, carrying on both home and foreign work; the Seventh Day Baptist Education Society, 1858; and the American Sabbath Tract Society, 1843, which is both the publishing society and, in a sense, a home missionary society through which the work of Sabbath reform is carried on."¹

175. SEVENTH DAY BAPTIST GENERAL CONFERENCE, 1802-- (An annual meeting held in individual churches by invitation.)

On Dec. 23, 1671, Stephen Mumford, his wife, and five others established the First Seventh Day Baptist Church of Newport, entry 178, the first church of that faith on the American continent. In 1684, Abel Nobel settled in Bucks County, Pennsylvania, was baptized in the Baptist faith, and later became a Seventh Day Baptist. Through his influence in that section, the Seventh Day idea spread. In New Jersey, a Seventh Day movement resulted finally in the organization of the First Seventh Day Baptist Church of Piscataway, New Jersey, in 1705, see New Jersey Inventory of Church Archives.

We have discovered no actual connexion with Rhode Island in the spread of the Seventh Day gospel into Pennsylvania and New Jersey, but the beginnings of the Conference, although largely in Rhode Island, were influenced by the Pennsylvania and New Jersey groups.

Membership continued to grow, and on May 25, 1684, a General Meeting was held at Newport. The object was to bring the widely scattered members together at a communion season. In September a General Meeting was held at Westerly (Hopkinton), entry 179. "These meetings were continued more or less regularly for more than a century in both the Newport and Hopkinton churches."² This seems to have been called the Rhode Island Yearly Meeting until the Conference was organized in 1802.

In 1763, a minute states: "For the future the 6th Day before the 3rd Sabbath in September be a church meeting, and the Sabbath following an annual communion that all our distant brethren and sisters may be present in order to be helpers of our joy; and that the first-day following there be held a meeting, if then thought proper." After 1763, the number of Yearly Meetings grew, and, as years passed, closer relationships were established between them. In 1798, Elder Henry Clarke and the Brookfield church requested a change in the time of the Rhode Island Yearly Meeting, looking toward a General Meeting for all the churches.

In 1799 it was voted to hold the Yearly Meeting or Communion on the Second Sabbath in September, annually at the Hopkinton Lower Meeting House, and a committee of ten was appointed to prepare general rules for the direction of the associated churches upon their approval.

By 1800 there were still ten churches in Massachusetts, Long Island (N. Y.), Pennsylvania, Virginia, Connecticut, and North Carolina that had not be-

1. Religious Bodies: 1926, II, p. 150.

2. Burdick, in Seventh Day Baptists in Europe and America, II, p. 602.

come associated with the General Meeting. In 1801 there were about sixty men and twelve women in attendance, representing seven churches in Rhode Island, Connecticut, New York, and New Jersey. At this meeting, Elder Henry Clarke, of the Brookfield, N. Y., church, brought forward a proposition for the several churches in the union to unite in an institution for propagating the Seventh Day Baptist religion in the different parts of the United States, by sending out, from the different churches in the union, missionaries, at the expence of the several churches which may fall in with the proposition. It was voted to approve the proposition by the Rhode Island Yearly Meeting and send it to the various churches for their approval. This went out as a letter in the name of the Sabbatarian Baptists in their General Conference assembled at Hopkinton, R. I., Sept. 11, 1801, to churches, branches, and people of the same faith and order in the United States of America.

It was chiefly the missionary spirit and work of the Yearly Meetings in Rhode Island and Connecticut, and those in New Jersey and West Virginia, that resulted in the formation of the General Conference, that by it missionary labor might be better carried on.¹

The Seventh Day Baptist General Conference was formed at Hopkinton, R. I., Sept. 10, 1802, at the Lower Meeting House. The committee appointed, recommended that missionaries be sent out instructed and supported by the General Conference and that the Conference "circulate" year by year to Hopkinton, Petersburg (N. Y.), and Piscataway (N. J.), and also that a copy of the report be sent to each church of the union. In 1803, at the meeting at Petersburg (N. Y.), a committee was appointed to prepare rules of procedure, to replace those agreed to in 1802. The Conference was to be self-governing, advisory and helpful to the churches, and missionary to the world.

In 1804 a committee was appointed and a draft submitted for a change in the constitution of 1803. At the meeting of 1805, a constitution of ten articles was reported; the name of the Conference to be The Sabbatarian General Conference. By 1806 the organization of the Conference was completed. In 1810 a petition for two conferences was presented, Eastern and Northern, and Southern and Western, but action on it was postponed, and in 1812 it was dismissed.

The Conference of 1817 was referred to as the Seventh Day Baptist or Sabbatarian General Conference. The General Conference to be the central society, to be represented in the direction of missionary operations by a committee, if practicable, of one member from each local society, and to be called The Board of Trustees and Directors of Missions of the Seventh Day Baptist order in the United States of America. In 1818 it was agreed that the time had come for putting the missionary plan in operation. It was voted that year to substitute the words Seventh Day Baptist for Sabbatarian in the name of the Conference. In 1820 a letter from Elder Henry Clarke of Brookfield suggested that the Conference be the highest earthly tribunal before which to bring the more weighty problems confronting the churches. In 1826 a circular letter was sent to the churches charging them to help send the gospel beyond the limits of America into all the world. At the meeting in 1828 the institution of Sabbath Schools was recommended. A new organization, the American Seventh Day Baptist Missionary Society, see entry 177, took over

1. Oscar U. Whitford in S. D. B. in Europe and America, I, p. 326.

the Missionary work of the Conference in 1828, and in 1829 the General Missionary Board of the General Conference adjourned sine die. In 1829 the Conference disclaimed having any dominion over the discipline of any individual church, and in 1831 it recommended the formation of local Tract Societies.

About 1832 difficulties existing between the Conference and the Missionary Society gradually led to the missionary organization becoming independent of the Conference. In 1834, although refusing to consider cases of individuals, the Conference would send members long distances to help a church settle difficulties affecting the whole body. A suggestion, in 1834, to form the denomination into Associations, delegates from which should constitute the General Conference, was laid on the table.

In 1835 it was voted to recommend the forming of the churches into three Associations: Eastern, entry 176, Middle, and Western. At the 1836 Conference, thirty-three churches reported, some directly and some through the Associations. It was voted that the Conference meet in 1837 and thereafter once in three years, and be composed of delegates from the Associations. The constitution was amended to provide for triennial sessions, and to make the relation of Conference to Associations and churches that of an advisory council; further amendments could be made by the Conference after their consideration, first, by the Association. In 1837 four of the eastern churches had not joined the Eastern Association, and these were given direct representation in the Conference. It was voted that the Conference, at every session, shall appoint the time (whether in one, two, or three years) and place of its next session. An amended constitution was approved for submission to the churches and associations, which provided for the representation of churches either directly or as Associations; and for annual meetings. In 1839 it was voted that each Conference shall determine whether the next meeting shall be in one or two years.

At the 1842 gathering, a constitution was prepared which led to the organization of the present Missionary Society, entry 177, in that year.

Up to this time missionary work had been conducted in America only. In 1845, the plan of the Missionary Society to enter foreign fields was endorsed. In 1846 it was voted to hold the Conference once in three years, as an advisory council and a medium for collecting statistics. In 1850 the Associations were asked to cooperate with the Conference in determining the best location for a college and seminary. In the interests of this movement an Educational Committee was appointed which should hold annual sessions, and the importance of higher education for the ministry was emphasized. At the Conference of 1861, a delegate was appointed to attend the next meeting of the Warren Baptist Association, entry 36; also it was voted to meet annually.

In 1868 a new constitution was presented which gave the Conference the prerogative of an advisory council in matters of faith and practice between the churches and their members, also the right to exclude churches not in harmony with the denomination and other powers to promote missionary, Sabbath, educational and other denominational interests, and constituted the Missionary, Tract, and Education Boards of the Conference. In 1870 it was voted to cooperate with the Seventh Day Adventists without compromising distinctive principles, and messengers were exchanged to Yearly Meetings.

A charter was procured for the Conference in 1876, which allowed the

Missionary, Tract, and Education societies to come in as constituent members without the loss of legal rights or prerogatives. In 1877 the new constitution was amended to provide for the admission of churches by vote of the Conference. In 1878 the Executive Board of the Education Society reported to the Conference, and its constitution was amended to conform to this new relation. In 1881 it was voted to hold the Conference among the Associations in the following order: Eastern, Western, Southeastern, Central, and Northwestern. The constitution of the Conference was again changed in 1884, to allow election of officers by a show of hands. In 1888 the Southwestern Association was formed, and in 1896 the Conference decided to meet in the following order, by Associations: Southeastern, Northwestern, Eastern, Central, and Western. In 1897 an Advisory Council was added to the committees of the Conference.

In 1908 there was a move to give the Conference the power to ordain ministers, instead of the individual churches. However, a compromise was agreed on and sanctioned by the churches, that the Conference recognize ministers if asked to do so by the churches; the individual church still ordained, usually with the oversight of a council of neighboring churches.

In 1918-19 the Executive Committee was given greater power. After 1918 it was called the Commission of the Executive Committee, and was later made a commission of the General Conference. See: Seventh Day Baptist General Conference, Minutes, Plainfield, N. J., American Sabbath Tract Society, 1807-- , 126 (?) vols.

176. SEVENTH DAY BAPTIST EASTERN ASSOCIATION, 1836--.

The territory now included in the Eastern Association is very nearly the same territory that was included in the original Seventh Day Baptist General Conference, entry 175; formed in 1802. As the Conference grew it became apparent that territorial divisions might be desirable within the Conference. In 1835 the formation of three Associations was recommended at the annual meeting of the Conference. The Eastern Association was formed on May 8, 1836. At the first annual meeting of the Association, held at Piscataway [N. J.], May 25, 1837, a constitution was adopted. Only four churches were represented: Piscataway [N. J.], Shiloh [N. J.], Waterford [Conn.], and Second Hopkinton, R. I., entry 180.

The original plan for the Association to be part of the General Conference was never fully carried out. Some churches did not join the Association. This made a cumbersome method of representation with some churches represented thru the Association and some represented directly. After 1843 no delegates were sent from the Association to the Conference. The constitution was amended in 1843. Since then there has been no organic relation between the Association and the Conference. In 1847 a new constitution declared the Association had no ecclesiastical rights over its churches, but gave it the power to carry on "missionary and tract" work and "to promote the cause of ministerial and general education and other objects of benevolence." The constitution was amended in 1868 and 1879 and by 1892 the original 16 articles had been reduced to 7.

At the 1837 meeting of the Association there was a representative of the Western Association (also formed the year before) and letters and delegates have been exchanged between the Associations, particularly since 1848.

Bible schools have been encouraged by the Association since its beginning, and in 1868 the Seventh Day Baptist School Convention was formed within the Association to advance the efficiency of Bible schools. By 1873 this work had been turned over to the General Conference.

Missionary work was carried on by the Association from 1843 to 1856, when it was left to the Missionary Society, entry 177. From 1859 to 1865 the Association did such work within its own territory only, and from 1844 to 1850 an Association messenger was appointed annually to visit the churches within the Association, to work with them and to report to the Association. While this body has never supported any schools, three academies have been founded by member churches, including Hopkinton Academy, entry 191, in Rhode Island. Stands have been made against slavery and for temperance. The Association remains "a number of churches united for work, religious intercourse, and mutual instruction."

See: Seventh Day Baptist Eastern Association, Minutes, Plainfield, N. J., American Sabbath Tract Society, 1836-38 and 1840--., 104 vols. William L. Burdick, "The Eastern Association," Seventh Day Baptist in Europe and America, Plainfield, N. J., Seventh Day Baptist General Conference, 1910, 2 vols. (II, pp. 587-713). William L. Burdick, and others, Historical Papers, 1836-1936, Eastern Seventh Day Baptist Association, Plainfield, N. J., the Association, 1937, 91 pp.

177. SEVENTH DAY BAPTIST MISSIONARY SOCIETY, 1842--.

The first missionary of this denomination in America was Stephen Mumford who came to Newport in 1665, probably sent by the London Seventh Day Baptist churches. Sometime after the establishment of the first Seventh Day Baptist church in Newport in 1671, entry 178, Mumford went back to England. When he returned he brought, as a missionary to America, William Gibson, who became the second pastor of the Newport church in 1675.

The Newport church sent out its pastor, sometimes with a layman, to spread the Sabbatarian idea. As early as 1684 membership had increased sufficiently to warrant a Yearly Meeting, see entry 175, for "Christian fellowship, mutual benefit and unity of effort in missionary work." In 1797 the Brookfield, N. Y., church was organized thru the efforts of missionaries from Hopkinton, entry 179, under direction of the Yearly Meeting.

The General Conference, entry 175, organized in 1802, was principally concerned with missionary work. This work was successful from 1802 to 1818, the number of churches increased particularly between 1810 and 1818, and funds were raised in the churches to send out travelling preachers. The Central Missionary Society, of the Conference, formed in 1818, consisted of representatives from church missionary societies and churches. It was managed by the Board of Trustees and Directors of Missions of the Seventh Day Baptists in the United States of America. A constitution was adopted in 1819; and a new one was adopted in 1824 as the Seventh Day Baptist General Board of Missions. This was composed of several church missionary, Bible, or mite societies which were disposed to vest their funds in the Board for promoting Sabbatarian ideas. Wider territory was covered and tracts and other religious material were published. In 1826, 1827 and 1828 the Board held their annual sessions in connexion with the General Conference. On Oct. 3, 1828,

the American Seventh Day Baptist Missionary Society was formed as an independent body for missionary work. It took over the work from the Board at Hopkinton, Sept. 30, 1829. The American Seventh Day Baptist Society for Promotion of Christianity among the Jews was formed in 1838 and a constitution was adopted. The next year the constitution was revised and the name changed to American Evangelical Board of Directors for Disseminating Religious Truth Among the Jews.

The Seventh Day Baptist Missionary Association was formed in 1842 and a constitution was adopted. This is looked upon as the actual beginning of the present Society.

In 1843 there were three missionary societies: the American Seventh Day Baptist Missionary Society, the new Association, and the Hebrew missionary society mentioned above. The Hebrew society expired before the end of that year. In 1846 the American Seventh Day Baptist Missionary Society merged into the Seventh Day Baptist Missionary Association. In 1849 the name Association was changed to Society, giving it the name it still bears. The Association name was last used in the minutes and annual report in 1849. Society was first used in the 1850 report.

Up to this time all the missionary work referred to had been done in America. In 1846 Mr. and Mrs. Solomon Carpenter were accepted as missionaries for the foreign field. Abyssinia was the first place picked for a mission, but difficulties arose and China was decided upon as the field. Jan. 5, 1847, the Carpenters sailed, accompanied by Mr. and Mrs. Nathan Wardner, who were also accepted for foreign missionary work. A house was rented from the Chinese in Shanghai and fitted up and dedicated for a chapel in 1849. A branch mission was started in Lieu-oo, thirty miles from Shanghai, in 1866, but this was destroyed by the Japanese in their recent invasion of China. The Shanghai mission located in the French Concession is still active.

A mission for the Jews and Arabs was attempted in 1854, but it failed by 1860.

In 1877, there was a move to transfer the missionary work back to the Conference, but after some discussion the matter was dropped. The Seventh Day Baptist Missionary Society was incorporated under the laws of Rhode Island in 1880 and a corresponding secretary was appointed to devote his time to the missionary cause in home and foreign fields. It was recommended that representatives be appointed from different sections to cooperate with the corresponding secretary. This plan is still followed; the corresponding secretary receives cooperation from representatives of the Associations.

In 1923, missionary work was started in Jamaica, and in 1932 a mission was organized in Germany. Both of these missions are active today. Some work has been done in Africa. See: Seventh Day Baptist Missionary Society "Annual Reports," in Seventh Day Baptist General Conference, Minutes, Plainfield, N. J., American Sabbath Tract Society, 1843-- , (?) vols.

Minute books: Annual Sessions of the Seventh Day Baptist Missionary Society, and Quarterly and Special Meetings of the Board of Managers. Minutes, committee reports, reports of Board of Managers, treasurer's reports of the Society, correspondence, lists of life members, bequests and obituaries, 7 vols., 1878-- (George B. Utter, The Westerly Sun, Westorly).

178. FIRST SEVENTH DAY BAPTIST CHURCH OF NEWPORT, 1671 - about 1872,
Barney St., Newport. (Eastern Association, 1836 - about 1872.)

Stephen Mumford came to Newport from England in 1664, bringing Sabbatarian sentiments with him. He joined the First Baptist Church, of Newport, entry 43, and in a short time had interested several members of that church in Seventh Day principles; from 1665 to 1670 he seems to have had correspondence with the Seventh Day Baptist Church in Bell Lane, London. Although they did not think of leaving at first, continued and growing opposition to Seventh Day ideas within the First Baptist Church finally forced them to leave and they organized the First Seventh Day Baptist Church in 1671. From 1671 to 1708 it was called the Church of Rhode Island and Westerly, as the larger group of members lived in the vicinity of Westerly; it even included people in Connecticut and eastern Massachusetts.

No record is found of any house prior to 1706. In that year land was bought for a meeting house at Spring and Barney Streets. A plain wooden structure, 17 ft. by 20 ft., was built on this site between August, 1706, and February, 1707. The last meeting house was erected on the same site, the old one being removed or torn down, in 1830; it is said to have been the earliest and best example of the pitch-roofed meeting house without tower. Although the builder is unknown, the moldings have the same plane marks as those of Trinity Church, the Ayrault House on Thames Street, and the Chaplain House on Mary Street.

Between the removal of the old structure and the time of occupancy of the new, the congregation evidently met in the old house belonging to the First Baptist Church, Newport, as Rev. John Comer states in his diary under date of April 18, 1730, "the Seventh Day congregation met in my old meeting house," and under date of June 30, 1730, "the 7th day meeting house raised this day." There were probably 14 pews on the lower floor: 4 in the center, 4 in the west, 3 on the east and 1 to the right of the pulpit as you face it; also 1 on each side of the entrance, the one on the right being reserved for strangers. The original stairway, east of the strangers' pew, originally had 2 landings instead of 1. The gallery contained 10 pews, probably used by the servants of the more prosperous parishioners. The clock facing the pulpit was made in 1731 by a well-known clockmaker. Originally there was no panelling on the side walls from the window sills down. The walls were plastered from the ceiling down to the frieze panelling, about 18 inches from the window sills; below this there was a plain wainscoting of 3 boards laid horizontally. The outside door was extremely plain, without ornamentation.

The regular Baptists, entry 43, under John Callender met in this edifice while building their own house, about 1738. In 1772 John Tanner had the meeting house whitewashed, and in 1773 this same gentleman had the Ten Commandments, in letters of gold, put up in the pulpit. The house was painted the same year. It seems not to have been used as a barracks from 1776 to 1779, although the people did not apparently have the use of it. Ezra Stiles, Congregational minister and president of Yale, says, Oct. 8, 1780, that he preached in the Sabbatarian meeting house to his "dear" Newport flock, "my meeting house and 3 others being taken up for hospitals."

The Revolutionary War had a permanently bad effect on the commercial and religious life of Newport. Newport, as late as 1769, outrivaled New York in

foreign and domestic commerce; but the war ruined Newport, a great many houses were torn down and used for firewood, and orchards were destroyed for the same purpose. Those inhabitants who could, left the town, which was reflected in the Seventh Day group as well as in other denominations; the war scattered the congregation and the church never recovered its prestige. In 1808 the membership was 90, and in 1809 it was 87. "After this date it is rather difficult to find any direct mention of the meeting house in the records of the church meetings." ¹

In 1840 the Fourth Baptist Church, entry 218, "obtained liberty of the trustees of the Sabbatarian meeting house to have it under the following conditions, viz.: that the church by paying \$35 per year in repairs upon sd. Sabbatarian meeting house, may have it at any time and at all times except Saturdays for to hold meetings in except the Sabbatarian Society should wish to occupy it for a special meeting and then they would give timely notice to the 4th Baptist Church." This arrangement did not last long and the Fourth church went back to its meeting house on Clarke Street.²

By 1840 the church had practically ceased to exist, in fact from 1836 to 1843 they seem to have held no business meetings. In 1842 application was made to the First Hopkinton Church, entry 179, to appoint trustees to look after the property, with the request that that church continued to appoint trustees until the Newport church should be able to care for itself. The First Hopkinton Church granted the request. Efforts were made to bring the church back to life, and business and other meetings were held some of the time from 1843 to 1872. The last recorded meeting was June 5, 1872, when the church appointed trustees to dispose of the property. Records show that regular meetings of the congregation terminated about 1839.

Most of the affairs of the church were closed out by 1881, and in 1884 a deed was passed conveying the building to the Newport Historical Society. It has been completely restored, the oak frame and trusses being from the original. (Two photos of the ruin hang on the south wall at present.) On Nov. 23-26, 1887, it was moved to Touro Street, near the Touro Synagogue, and in 1902 it was moved to the rear of the lot. It was later enclosed in brick and joined to the Newport Historical Society structure, where it now forms the back of that building. The first settled clergyman was Rev. William Hiscox, 1671-1704; he was sent by this church as a missionary to New London and other places in 1674, but was considered the pastor of this church for 33 years.

See: Seventh Day Baptist Memorial, New York, Seventh Day Baptist Publishing Society, 1852-54, 3 vols. (a quarterly magazine). "History of the Sabbatarian Church," Newport Mercury, Newport, July 5, 1884. William L. Burdick, "The Eastern Association," Seventh Day Baptists in Europe and America, Plainfield, N. J., The Seventh Day Baptist General Conference, 1910, 2 vols. Mrs. R. Sherman Elliott, "The Seventh Day Baptist Meeting House," in Newport Historical Society Bulletin (No. 73), Newport, the Society, January, 1930, 32 pp. Karl G. Stillman, "Extending Seventh Day Baptist Horizons," The Sab-

1. Mrs. R. Sherman Elliott, p. 12.

2. The Shiloh Baptist Church (Colored), entry 115, occupied the building from about 1864 to 1869. During this time supports were placed under the balcony, as their strenuous type of service had weakened the building.

bath Recorder, Plainfield, N. J., American Sabbath Tract Society, Dec. 4, 1939, p. 383.

Minute books: Original minutes, baptisms, members 1708 and 1784 with some financial records, 1 vol., 1708-85 and one entry each for 1816 and 1817 (Newport Historical Society); minutes, baptisms, members, 1 vol., 1843-46 (Seventh Day Baptist Historical Society, 510 Watchung Ave., Plainfield, N. J.). Copies of minutes, baptisms, members, deaths and dismissals, and some financial records, 1 vol., 1692-1836, copy made by J. Irving Maxson from 2 original vols. obtained from John Congdon of Newport [1708-1836] and 1 vol. [1692-1708] borrowed from 1st Hopkinton Church at Ashaway (George B. Utter, Westerly); 1 vol., 1692-1716, copied by Louise Prosser Bates (Rhode Island Historical Society); 1 vol., 1692-1718 and 1750-1836, copied in 1916 by Carrie F. Arnold from a copy made in 1898 by J. Irving Maxson (Westerly Public Library); minutes, 1 vol., 1708-1834 (Seventh Day Baptist Historical Society); minutes and financial records, 1 vol., 1843-72 (Westerly Public Library - this made in 1916 by Carrie F. Arnold from J. Irving Maxson's copy of 1898. Another copy is in the Seventh Day Baptist Historical Society).

Other records: Samuel Hubbard's Journal contains a few baptisms, marriages, members and deaths, 1 vol., 1830 - about 1852 (fourth-hand copy, 1 William L. Burdick, Ashaway). The first volume of minutes of the First Baptist Church, Newport, entry 43, contains matter on the beginnings of this first Seventh Day church. Pages 137-153 and pages 240 and 242 (Newport Historical Society).

179. FIRST SEVENTH DAY BAPTIST CHURCH OF HOPKINTON 1708--., Church St., Ashaway, Hopkinton. (Eastern Association, 1708--.)

Note: The town of Hopkinton was taken from Westerly, March 19, 1757.

Between 1665 and 1670 members of the group which in 1671 founded the Seventh Day Baptist Church of Newport, entry 178, joined the first freemen of Westerly (then Misquamicut) in holding meetings. They continued to hold their membership in the Newport church until the organization of this church in 1708.

The first meeting house was built, in 1680, between Shattuck's Weir, now Bradford, and Potter Hill; it was torn down between May and September, 1835. Between the tearing down of this house and the completion of the new one, the congregation seems to have held regular services in the Union Meeting House in Westerly, although the minutes record two church meetings held during that time in the "Schoolhouse in the 2nd school district."

1. Corliss Fitz Randolph states that Hubbard's original Journal was in existence as late as 1830-31, and disappeared by 1852. Backus "made a copy of much of it" when preparing his History. In 1880 Ray Greene Huling made a copy from Backus. In 1900 Huling prepared another copy for Rev. William Whitford (presumably Huling copied his own copy for Whitford). Dr. Burdick's copy was later taken from Whitford's copy. (The Backus copy belonged at one time [1880] to Rev. C. Edwin Barrows of Newport, R. I.)

The present building, a typical white New England church, was dedicated in September, 1835, on the site of the former structure. This last church building was moved to the present location in 1852. Behind the pulpit hang two tablets of the Ten Commandments, which came from the first meeting house; there is also a pewter communion set which was in use before 1708.

It was first called "The Church of Hopkinton and places adjacent." One account says that it was referred to for nearly 50 years after the separation from the Newport church, as "Sabbatarian Church in Westerly and Vicinity." It was also called the Westerly Seventh Day Baptist Church. In 1819 it became the Seventh Day Baptist Church of Christ at Hopkinton. Since 1880 it has been called the First Seventh Day Baptist Church of Hopkinton. The first settled clergyman was Rev. John Maxson, Sr., 1708-20; he had served as a deacon for about forty years, was later made an elder, and became the first pastor when the church was organized in 1708. He was the first white child born on the Island of Rhode Island.

See: Seventh Day Baptist Memorial, New York, Seventh Day Baptist Publishing Society, 1852-54, 3 vols. (a quarterly magazine). Sherman Saxton Griswold, Historical Sketch of the Town of Hopkinton, 1757-1876, Hope Valley, L. W. A. Cole, 1877, 94 pp. William L. Burdick, "The Eastern Association," Seventh Day Baptists in Europe and America, Plainfield, N. J., The Seventh Day Baptist General Conference, 1910, 2 vols. William L. Burdick, Historical Address, First Seventh Day Baptist Church of Hopkinton, R. I., Waukesha, Wis., Davis - Greene Corporation, 1937, 24 pp.

Minute books: Original minutes, baptisms, members, deaths, and reports, 1 vol., 1713-96, last sheets torn from volume and not in order (vault, Washington Trust Co., Westerly,); minutes, baptisms, members, and deaths, 1 vol., 1797-1844 (Mrs. Tacy Saretzki, Ashaway,); minutes, baptisms, members, correspondence, and financial matters, 2 vols., 1844-90 (vault, Washington Trust Co.); minutes, baptisms, members, correspondence, and financial matters, 3 vols., 1890-- (Mrs. Tacy Saretzki). Copies of minutes, baptisms, members, deaths, reports, financial matters, and correspondence, 1 vol., 1708-1810; this volume will eventually be copied to date (Mrs. Tacy Saretzki).

Register books: baptisms, members, and deaths, 1 vol., 1785-- (Mrs. Tacy Saretzki).

Other records: "Returns of the officers and members of the Sabbatarian church at Hopkinton, Westerly, in the state of Rhode Island," listing officers, clergy, members and deaths, 1 sheet, 1813-14 (vault, Washington Trust Co.). "Proceedings of the Church dealing in the case of Benj. Maxson," 1 sheet, 1797-98 (vault, Washington Trust Co.). "Report of committees appointed Dec. 28, 1798 - June 25, 1802 to examine files in the church and prepare for record any meeting worthy of record that may have been omitted" - first committee, Elder John Burdick and Joseph Potter; second committee, Joseph Potter, John Hubbard, and Paul Clarke - contains minutes, deaths, and ordinations, 3 sheets (vault, Washington Trust Co.). Correspondence, 1 sheet each, 1749, 1793, and 1800 (vault, Washington Trust Co.).

180. SECOND HOPKINTON SEVENTH DAY BAPTIST CHURCH, 1835-- , Main Road, Hopkinton Village, Hopkinton. (Eastern Association, 1835--.)

Seventh Day Baptists in this section belonged to the First Hopkinton Church, entry 179, until this congregation was organized. Meetings were held in the Union Meeting House as early as 1800; this house was built in 1800 with the proceeds of a lottery. Another lottery was held in 1805 to finish it. It was moved to the present location in 1826, the town aiding in the removal and repairs and becoming part owner. Later, after much deliberation, the church raised enough money to buy out the town's interest and became the sole owner. This small, white wooden church with a belfry was dedicated in 1860. The first settled clergyman was Rev. Amos R. Wells, 1835-37. See: Mrs. Walter D. Kenyon, A Sketch of 100 Years, Plainfield, N. J., The American Sabbath Tract Society, 1935. William L. Burdick, Historical Address, First Seventh Day Baptist Church of Hopkinton, R. I., Waukesha, Wis., Davis - Greene Corporation, 1937, 24 pp.

Minute books: minutes, baptisms, marriages, members, deaths, and list of pastors, 2 vols., 1835-- (Walter D. Kenyon, clerk, Hopkinton Village).

Sunday School: roll call book of classes, vols. and dates not given (Robert Kenyon, church library).

Financial records: 2 vols., 1835-- (Lewis F. Randolph, Ashaway).

181. ROCKVILLE SEVENTH DAY BAPTIST CHURCH, 1835-- , Main Road, Rockville, Hopkinton. (Eastern Association, 1835--.)

Organized in 1835 by fifty-three members of the First Seventh Day Baptist Church of Hopkinton, entry 179, who had been meeting in the Upper Meeting House at Rockville, erected in 1771 by the First Seventh Day Baptist Church of Hopkinton. They continued to meet in this house from 1835 until 1846. The present building, dedicated in 1846, is a plain, rectangular frame structure. It was originally near the farm of Frank E. Crumb, but was moved about a mile to the present location in 1868. It is well kept and in good condition; a belfry and bell were added in 1887. It was called the Third Seventh Day Baptist Church of Hopkinton from 1835 to 1862; the name was changed to Rockville Seventh Day Baptist Church in 1862. The first settled pastor was Rev. Alfred B. Burdick, 1845-49, who had a common school education. See: Albert S. Babcock, "Historical Sketch," The Sabbath Recorder, Aug. 19, 1935, Plainfield, N. J., The American Sabbath Tract Society. William L. Burdick, Historical Address, First Seventh Day Baptist Church of Hopkinton, R. I., Waukesha, Wis., press of Davis - Greene Corporation, 1937, 24 pp.

Minute books: minutes and members prior to organization, while known as the Upper Meeting House of the First Church of Hopkinton, 1 vol., 1817-35.¹ (Box containing 1st Hopkinton Seventh Day Baptist Church material, vault, Washington Trust Co., Westerly); included in this volume are minutes and members of the First Hopkinton Seventh Day Baptist Church, 1844-49;

1. Minutes of the Upper or Rockville congregation for this period do not appear in the records of the First Hopkinton Church.

this seems to be a copy. Minutes, names of officers of church, and financial records, 3 vols., 1845-- (Albert S. Babcock, Rockville, next to church).

Register books: Membership Book, containing baptisms, confirmations, members, and admissions and dismissals, 1 vol., 1845-- (Albert S. Babcock). Baptisms, at Upper Meeting House, by Elder Matt. Stillman, 1 sheet, 1820 (First Hopkinton Seventh Day Bap. box vault, Washington Trust Co.).

Sunday School: miscellaneous records, 1869-- (Albert S. Babcock).

182. FIRST WESTERLY SEVENTH DAY BAPTIST CHURCH, 1837-1916, Post Road, Dunn's Corner, Westerly. (Eastern Association, 1837-1916.)

This church was the outgrowth of a great revival which began about 1740 and lasted about 25 years; this revival also produced the "Wilcox Church", or Third Church of Christ in Westorly New Light in 1765, which was located on the Post Road, west of Dunn's Corner. A Sabbatarian element in the "Wilcox Church" combined with a few members from the Seventh Day Baptist Church in Hopkinton, entry 179, to organize this church.

The building, constructed and dedicated in 1839, was a plain wooden structure without belfry or bell. It was sold in 1925 to Willard P. Hall, of Avondale, and is now used as a community hall. This congregation seems to have been known as the Dunn's Corner church. The first settled pastor was Rev. Henry Clarke, 1837-48; he was ordained in 1841. See: Westerly Sun, Dec. 20, 1925, p. 1.

Members, 1 vol., copies 1837-83, originals 1883-1910 (Seventh Day Baptist Historical Society, 510 Watchung Ave., Plainfield, N. J.); original records damaged by fire at home of Howard Barnos, Westerly, in 1918.

183. PAWCATUCK SEVENTH DAY BAPTIST CHURCH, 1840-- , 120 Main St., Westerly. (Eastern Association, 1840--.)

Formed by members from the First, entry 179, and Second, entry 180, Seventh Day Baptist Churches of Hopkinton, and the First Seventh Day Baptist Church of Westerly, entry 182. Meetings were held in the Union Meeting House until 1848. The church building, dedicated in 1848, is a white wooden Colonial structure with four large columns in front. The first settled pastor was Rev. Alexander Campbell, 1840-46. See: "The Pawcatuck Church," Sabbath Recorder, Plainfield, N. J., American Sabbath Tract Society, Nov. 6, 1904. William L. Burdick, "The Eastern Association," Seventh Day Baptists in Europe and America, Plainfield, N. J., Seventh Day Baptist General Conference, 1910, 2 vols.

Minute books: minutes, baptisms, marriages, members, and deaths, 2 vols., 1840-- (Carroll W. Hoxie, 25 Moss St.)

Sunday School: secretary's records, 1 vol., 1840-- (Carroll W. Hoxie); treasurer's records, 1 vol., 1840-- (Elston H. Van Horn, 23 Grove Ave.).

Financial records: 1 vol., 1840-- (Elston H. Van Horn).

184. SEVENTH DAY BAPTIST CHURCH OF SOUTH KINGSTOWN, 1843 - after 1864, Green Hill, South Kingstown. (Eastern Association, 1843 - after 1864.)

This church was first called the Green Hill Church, and later the South Kingstown Church. The meeting house, built about 1853-54, and dedicated about 1854, later went to the Seventh Day Adventists. This congregation seems to have become defunct after 1864. The church building was located at Green Hill about 15 miles east of the First Hopkinton Church, entry 179. The Seventh Day Baptist Memorial gives the address as Perryville, which is probably the post office address, as Perryville was the nearest village. The first settled clergyman was Elder Henry Clarke.

See: Mrs. Tamar Davis, A General History of the Sabbatarian Churches, Philadelphia, Lindsay & Blakiston, 1851, 255 pp. Seventh Day Baptist Memorial, New York, Seventh Day Baptist Publishing Society, 1852-54, 3 vols. (a quarterly magazine). William L. Burdick, "The Eastern Association," Seventh Day Baptists in Europe and America, Plainfield, N. J., Seventh Day Baptist General Conference, 1910, 2 vols.

185. WOODVILLE SEVENTH DAY BAPTIST CHURCH, 1843 - ?, Woodville, Richmond, (Eastern Association, 1843 - ?)

Organized and first meetings held in a schoolhouse near Shannock Mills, about four miles east of Woodville. The building in use in 1888 was built in 1847, and was situated just out of the village of Woodville, near the old Wood River Branch Railroad. This church was called the Richmond Seventh Day Baptist Church until some time between 1852, when it left the Seventh Day Association, entry 176, and 1865. When it re-entered the Association in 1865, it re-entered as the Woodville Seventh Day Baptist Church. The first settled pastor was Elder Daniel Coon.

See: James R. Irish, Historical Sketch of the Town of Richmond, Hope Valley, L. W. A. Cole, printer, 1877, 96 pp. Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. (p. 290). J. R. Cole, History of Washington and Kent Counties, New York, W. W. Preston & Co., 1889, 1344 pp. (p. 724). William L. Burdick, "The Eastern Association," Seventh Day Baptists in Europe and America, Plainfield, N. J., Seventh Day Baptist General Conference, 1910, 2 vols.

186. SEVENTH DAY BAPTIST CHURCH, about 1845 - ?, Jamestown.

This congregation never had a meeting house of its own. An entry in the record of the First Baptist Society, entry 260, under the date of Feb. 16, 1845, shows that the Seventh Day Baptists were given the use of the First Baptist Meeting House, "every 6th day evening and the seventh day commencing the 1st day of March 1845 Forever."

Note: Mrs. Eunice Hill, aged 96, of North Main Road, Jamestown, says that when she was a little girl, about 10 or 11, the Seventh Day Baptists held meetings in the First Baptist Meeting House, but did not know where any records might be found. According to her information, the Society must have been in existence 5 or 6 years at least, at that time.

187. SECOND SEVENTH DAY BAPTIST CHURCH, 1858 - ?, Bradford, Westerly.

This congregation was a small group, formerly members of the First Seventh Day Baptist Church of Hopkinton, entry 179. When the larger group moved their building, the smaller group, refusing to leave the location, built a small wooden structure on the same site. Because of the circumstances, this building was called the Spunk Meeting House. This house was removed in 1866 to Shattuck's Weir, or Dorrville, or Niantic, now Bradford. Members later went back into full fellowship with the First Seventh Day Baptist Church of Hopkinton. See: Frederic Denison, Westerly and Its Witnesses, Providence, J. A. & R. A. Reid, 1878, 315 pp. (p. 60 and p. 185). William L. Burdick, Historical Address, First Seventh Day Baptist Church of Hopkinton, R. I., Waukesha, Wis., Davis - Groono Corporation, 1937, 24 pp.

All records are supposed to be in the hands of Mrs. Enid Vars, Bradford. Access to, or information about, records was refused by Mrs. Vars.

188. SEVENTH DAY BAPTIST CHURCH, 1864 - ?, Block Island, New Shoreham.

This congregation, organized in April, 1864, never had a house of worship. In 1874 they had 26 members. See: Samuel T. Livermore, History of Block Island, Hartford, Conn., The Case, Lockwood & Brainard Co., 1877, 371 pp. Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp.

189. SEVENTH DAY BAPTIST CHURCH, about 1866 - ?, Curtis Corner, South Kingstown.

About 1866 the Froowill Baptist Society, known as the Curtis Corner Church, or Second Froowill Baptist Church of South Kingstown, entry 222, divided upon the Sabbath question, resulting in the formation of this church.

This group met in the building of the Curtis Corner Church, until 1877. They built a church of their own at a cost of \$500, and dedicated it in 1877. See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. J. R. Cole, History of Washington and Kent Counties, New York, W. W. Preston & Co., 1889, 1344 pp.

190. SEVENTH DAY BAPTIST CHURCH, ? - after 1878, Lafayette, North Kingstown.

In 1878 services were being held on Saturdays in the Lafayette Advent Church. See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. (p. 183).

191. HOPKINTON ACADEMY, 1857-69, Ashaway, Hopkinton.

A select school was opened at Ashaway in the fall of 1857, and continued for two years. Classes were held at first in rooms on the second floor of the Silas Greerman house. By the end of the winter, the number of applicants had increased to such an extent that the school was removed to Lincoln Hall. At the beginning of the winter of 1858-59 the school was again removed to the lower floor of the house owned and occupied [1902] by P. M. Barber, where it remained until 1859.

The students and community became interested and saw the need for better facilities. An entry in the Stockholder's Record of Hopkinton Academy, in 1858, shows that a committee was appointed to raise money for the erection of a building, on land then owned by Mrs. Lucy Maxson. The school began in December, 1859, in the new structure. In the fall of 1861 the primary department was discontinued, and in 1862 the fall term was omitted, after which sessions were held until the close of the winter term of 1868-69 when the school was discontinued. Soon after this the academy property was deeded to the Joint School District, Nos. 2 and 4, of Hopkinton, and 8, of Westerly, where a graded school with a high school department was afterwards maintained. The founder of the Academy was William L. Clarke, 1857-59; the first principal, after its establishment as an academy in its own building in 1859, was James W. Morton, 1859-62.

Sec: Leander E. Livermore, "Extinct Schools," Seventh Day Baptists in Europe and America, Plainfield, N. J., The Seventh Day Baptist General Conference, 1910, 2 vols. (I, pp. 565-67). James L. Skaggs, "Educational Movements in the Eastern Association," Historical Papers, 1836-1936, Eastern Seventh Day Baptist Association, Plainfield, N. J., Eastern Seventh Day Baptist Association, 1937, 91 pp. (pp. 29-30).

Register: name of pupil, address, parent or guardian, times of entering and leaving, studies, department, tuition and when paid, 1 vol., 1859-69 (Rev. William L. Burdick, Ashaway - soon to be sent to Seventh Day Baptist Historical Society, and 510 Watchung Ave., Plainfield, N. J.).

Note: It should be understood that all churches listed in the following Freewill section as affiliated with the Roger Williams Association are now Regular Baptist churches of the Northern Baptist Convention, entry 34. They are given here because of their early history, to show the complete story of the Freewill Baptist denomination in Rhode Island.

HISTORICAL SKETCH

On Aug. 14, 1776, in Berwick, Me., Benjamin Randall was baptized and joined the Baptist church there. He had not been satisfied with the views of the Congregational church, especially since they refused to baptize him, and in 4 years more he was convinced that he must withdraw from the Berwick church and join some more liberal people in the Barrington branch of that church. On April 5, 1780 he was ordained as an evangelist, and Saturday, June 30, 1780, a church at New Durham, N. H., was constituted, with 7 members, which was the first Freewill church in America. Randall, who had drawn up articles of faith and a covenant, was chosen clerk. It is quite possible that Randall had no thought of a different, or separate, denomination, but only wished to practice more liberal beliefs, principally open communion and general redemption. He preached in Hollis, Me., in 1780 and a church of 100 members was gathered. The early churches were considered branches of New Durham at first. On Dec. 6, 1783, a Quarterly Meeting of the whole denomination was established. Randall was successful in Maine and New Hampshire, although his views nearly always excited strong opposition. Although he still did not seek a separate denomination, a Yearly Meeting was established, in 1791. Soon they were being called "Church of Christ, New Durham Connection, General Provisioners, Free Willers and finally, in records dated in 1799, Freewill Baptists." In spite of opposition to this name by many members, it was given legal standing when the New Hampshire legislature fixed this title for the denomination in 1804.

John Colby was one of the early Freewill preachers who travelled thru most of New England, except Connecticut. He arrived in Rhode Island in 1812, and formed the Burrillville church, entry 198. He and others conducted what were called Quarterly Meetings in that church from 1814 to 1820, but they were actually more like revival meetings. On Oct. 31, 1821, the Burrillville, Greenville, entry 202, and Pawtucket, entry 201, churches organized the Rhode Island Quarterly Meeting, entry 194, at Burrillville. This Rhode Island Quarterly Meeting and Boston Quarterly Meeting combined to form the Rhode Island and Massachusetts Yearly Meeting, entry 193, in 1837. Five churches withdrew and formed the Western Rhode Island Quarterly Meeting, entry 197, in 1840. In 1883 the Rhode Island and Massachusetts Yearly Meeting was dissolved, and the "western" group changed their name to Connecticut and Western Rhode Island Free Baptist Association, which went out of existence in 1897. In the Minutes of the Rhode Island Baptist State Convention, 1912, the record for Nov. 24, 1911, reads: "At a meeting of the Joint Committee, etc." This was a joint committee with representatives from the Free Baptists. It records a vote to take the same action as the Joint Committee took in Boston, March 28, 1908. If this action were approved, it would make the Free Baptists an integral part of the Rhode Island Baptist State Convention, entry 35. On Jan. 1, 1912, the Board of Managers of the Convention approved the basis of consolidation of Baptists and Free Baptists agreed upon by the Joint Committee, subject to ratification by the annual meeting of the Convention. May 22, 1912, the Rhode Island Free Baptist Association, entry 194, adopted the basis of union and in October,

1912, the Convention ratified the union and the Free Baptists joined as the Rhode Island Free Baptist Association, changing their name one year later to the Roger Williams Association.

See: David Benedict, General History of the Baptist Denomination, Boston, Lincoln & Edmands, 1813, 2 vols. (II, pp. 410-12). J. M. Brewster, "The Free Baptists of Rhode Island and Vicinity," Centennial Minutes of the Rhode Island Association of Free Baptist Churches, Dover, N. H., Morning Star Job Printing House, 1880, 58 pp. Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp. Rhode Island Baptist State Convention, Minutes, Providence, the Convention, 1912-14, 160 pp. aver.

192. GENERAL CONFERENCE OF THE FREE BAPTISTS, 1827--.

This body was usually referred to as the Conference, or the General Conference. It began in 1827 as the General Conference of the Freewill Baptist Connection, with delegates sent from the various Yearly Meetings. It met annually from 1827 to 1833, biennial sessions were held from 1835 to 1841, and triennial sessions from 1844 to recent times. The Conference exerted moral rather than legislative authority over the denomination. "Matters of discipline are usually brought before the Conference in the form of an interrogation concerning denominational usage in a supposed case. The replies of the Conference were confined to a statement of general principles and of denominational custom, without any application of them to the specific occasion of the inquiry." ¹ Reports from lower bodies were heard, statistics gathered, and resolutions passed relating to political, social, moral, and religious duties. The name was apparently changed to General Conference of Freewill Baptists, and later still to General Conference of Free Baptists; the dates of these changes were not stated. From about 1910 until 1929 the work of the Conference seems to have been largely taken over by the Northern Baptist Convention, entry 34, due to the merging of the Free Baptists and the Baptists. The Conference, for legal reasons, is still maintained, we are told, although money received by it is turned over to the Northern Baptist Convention. See: Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp. United States Bureau of the Census, Religious Bodies: 1926, Washington, D. C., Government Printing Office, 1929, 2 vols.

193. RHODE ISLAND AND MASSACHUSETTS YEARLY MEETING, 1837-83.

From the organization of the Conference, entry 192, in 1827 until 1837, the Rhode Island Freewill Baptist Quarterly Meeting, entry 194, had appointed delegates directly to the Conference. That year the Rhode Island Quarterly Meeting joined Boston Quarterly Meeting to form the Rhode Island and Massachusetts Yearly Meeting. During its existence the Yearly Meeting had delegates appointed to it by the Quarterly Meetings and in turn it appointed delegates to the Conference. The Western Rhode Island Freewill Baptist Quarterly Meeting, entry 197, also sent delegates from about 1840 to 1842.

The relationship of a Quarterly Meeting to a Yearly Meeting was similar to the relationship of an individual church to a Quarterly Meeting. An annual

1. G. Burgess, Free Bap. Cyclopaedia, 1889, p. 537.

report was made by letter "of their members' progress, state, and work." The Yearly Meeting had the right to call Quarterly Meetings to account "for unchristian conduct. . . . Educational, missionary, Sabbath school, and other interests were regularly presented." Delegates were appointed every 2 years to the Conference in 1839 and 1841. The next Conference was in 1844, and delegates were appointed to it every 3 years after that, until the Yearly Meeting was dissolved in 1883. See: Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp.

Minute book: minutes, constitution, by-laws, reports, and places of meeting, 1 vol., 1837-82 (Rhode Island Historical Society, Providence).

Treasurer's account book, 1 vol., 1877-81 (Rhode Island Historical Society).

194. ROGER WILLIAMS ASSOCIATION, 1821--.

John Colby gathered the first Freewill church in Rhode Island at Burrillville, entry 198, in 1812, and from 1814 to 1820 revivals, called Quarterly Meetings, were conducted by Colby and others at that church. In 1820 Freewill churches were formed at Greenville, entry 202, and Pawtucket, entry 201. On Oct. 13, 1821, representatives of the three churches met and organized the Rhode Island Quarterly Meeting. This was the real start of the present Association. In 1826 they were designated Rhode Island Freewill Baptist Quarterly Meeting. Other Quarterly Meetings had been combining into Yearly Meetings, and in 1837 the Rhode Island meeting joined Boston Quarterly Meeting in forming the Rhode Island and Massachusetts Yearly Meeting, entry 193. Up to this time, delegates from the Quarterly Meeting had been sent directly to the Conference, entry 192; now they were sent to the Yearly Meeting. Five "western" churches were dismissed at their own request to form the Western Rhode Island Quarterly Meeting, entry 197, in 1840; in 1858 the Rhode Island Quarterly Meeting changed to annual meetings, and in 1861 became the Rhode Island Association of Freewill Baptist Churches. Freewill was changed to Free, in the name, in 1867, and three years later it became Rhode Island Free Baptist Association. In 1883 the Yearly Meeting was dissolved. Presumably, the territory being small and the Association meeting annually were factors which made a Yearly Meeting less necessary in Rhode Island than elsewhere. Delegates were again sent directly from the Association to the Conference. As late as 1888 the Association was still being referred to as the Quarterly Meeting, although not officially. In 1912, after negotiations which lasted several years, the Rhode Island Free Baptist Association became a member of the Rhode Island Baptist State Convention, entry 35. In 1914 it became the Roger Williams Association. The Association now has 23 member churches, 22 in Rhode Island, with 4671 members, 3593 in Sunday Schools, and 670 in Young People's Societies. See: Rhode Island Free Baptist Association, Minutes, Providence, the Association, 1862-1912, 28 pp. aver. Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1913--, 150 pp. aver.

Minutes: minutes, constitution, by-laws, and minutes of Executive Committee, 2 vols., 1821-62; 3 vols., 1866-1911 (Rhode Island Historical Society, Providence). Note: From 1894 to 1911 printed minutes were pasted into the book and certified by the secretary of the Association. Executive Committee minutes continue handwritten.

195. MINISTERS CONFERENCE OF THE ROGER WILLIAMS ASSOCIATION, 1822-1916.

On May 18, 1822, the ministers of the Freewill Baptist denomination in Rhode Island formed the Elders [or Ministers] Conference, of the Rhode Island Quarterly Meeting of the Freewill Baptists, entry 194, and ratified a constitution. In 1860 the constitution was amended and the name changed to the Ministers Conference of the Rhode Island Freewill Baptist Association; in 1877 to Ministers Conference of the Rhode Island Association of Free Baptist Churches; in 1900 to Ministers Conference of the Rhode Island Free Baptist Association; in 1914 to the present name. The time and place of meeting was also changed from time to time. It began as a meeting held just before each Quarterly Meeting of the denomination in Rhode Island. When the Quarterly Meeting changed to annual sessions in 1858, the Ministers Meeting also changed to annual sessions.

A good statement of the aims and duties of the Ministers Conference is contained in Article III of the 1900 constitution, which reads as follows:

"Object shall be to perform the functions devolving upon Ministers Conference agreeably to the usages of the Free Baptist denomination, the decrees of its General Conferences, the general concord of its polity, and the course hitherto followed by the Ministers Conferences connected with the Rhode Island Free Baptist Association or its predecessors. This Conference claims for itself exclusive jurisdiction in all cases affecting the standing, licensing, ordination, installation, censuring, disciplining, or exclusion of ministers within the ecclesiastical limits of Rhode Island Free Baptist Association save as the accustomed jurisdiction of individual churches may be exercised over those who are their members."

Minute books: minutes, constitutions, changes in constitutions, by-laws, and members, 4 vols., 1822-1916 (Rhode Island Historical Society, Providence).

196. LAPHAM INSTITUTE, 1839-79, North Scituate, Scituate.

After considerable discussion the Freewill Baptists, entry 194, decided to found Smithville Seminary on the stock plan, in 1837. The school was opened in the fall of 1839 with Hosea Quinby as first principal. He had graduated from Waterville College, now Colby, in 1832 and it was said that he was the first Freewill Baptist to go to college with the idea of becoming a minister. Since the ministry at the time was "in a low state of education," Quinby met with opposition.

The school was situated on a hill northeast of North Scituate village, overlooking Moswansicut Pond. Financial plans were to meet dividends from the profit of the boarding department, and salaries for the instructors from tuition. Pupils came from most of New England; the school gained a good reputation and prospered for 10 years, especially between 1844 and 1848 when there were about 350 students attending. In 1850 the school was heavily taxed and the entire property was sold to Quinby, who hoped by strict economy to continue the school. Four years later Quinby "succumbed to overwork and anxiety," which sounds bad but certainly wasn't fatal, as he didn't die until Oct. 11, 1878. The change from earlier success is reflected in the enrollment, which had dropped to 20. From 1850 until 1863 the school was not under Freewill Baptist supervision. Samuel P. Coburn rented the property in 1854 and ran the school for 3 years, and in 1857 W. Colgrove purchased the building and furnish-

ings and continued until 1859, when the school was closed. Apparently the school remained closed during 1860, 1861, and 1862. In 1863 a Free Baptist Jubilee was held in the vacant school and it was announced that William Winsor of Greenville had enlisted the sympathies of Benedict Lapham for continuing the school. He and Mr. Lapham purchased the property and turned it over to the Rhode Island Free Baptist Association, entry 194, with the understanding that the Free Baptists would keep the place in repair. In 1875 William Winsor took over the property from the Association, and for a few years the school was "sustained" by him. In 1879 it closed its doors. It later passed thru other phases, and even today it houses a negro industrial school, but 1879 seems to have been the last year of any direct Freewill influence.

See: Thomas B. Stockwell, ed., A History of Public Education in Rhode Island from 1636 to 1876, Providence, Providence Press Co., 1876, 458 pp. Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp. William Howe Tolman, History of Higher Education in Rhode Island (U.S. Bureau of Education, Circular of Information No. 1, 1894), Washington, Government Printing Office, 1894, 210 pp.

197. CONNECTICUT AND WESTERN RHODE ISLAND FREE BAPTIST ASSOCIATION,
1840- about 1897.

Burrillville, entry 198, Glocester (Chepachet), entry 203, Foster and Killingly, entry 205, Foster and Glocester, entry 215, and Mendon [Mass.] Free Baptist Churches were dismissed at their own request, from the Rhode Island Freewill Baptist Quarterly Meeting, entry 194, to form the Western Rhode Island Freewill Baptist Quarterly Meeting in 1840. They apparently sent delegates to the Rhode Island and Massachusetts Yearly Meeting, entry 193, while it lasted, and changed their name to Connecticut and Western Rhode Island Free Baptist Association in 1883. The Association probably ended about 1897. The Rhode Island Free Baptist Association, entry 194, Minutes, 1898, contain the following: "The Executive Board presented a special report recommending that the following churches, hitherto members of the Connecticut and Rhode Island Free Baptist Association (recently dissolved), be admitted to full membership in this Association." The Free Baptist churches listed were Chepachet, in Glocester, entry 203, East Killingly [Conn.], East Putnam [Conn.], Foster, entry 205, Morning Star, entry 229, South Scituate, entry 242, Union, entry 234, West Scituate Academy Church, entry 215. "On motion the recommendation was adopted and the churches named were admitted to all the privileges and rights enjoyed by the Association." See: Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp.

Minute book: minutes, constitution, financial items, 1 vol., 1840-95 (Rhode Island Historical Society, Providence).

198. PASCOAG COMMUNITY BAPTIST CHURCH, 1812-- , Church St., Pascoag, Burrillville. (Roger Williams Association, 1821-40 and 1866--; Western Rhode Island Freewill Baptist Quarterly Meeting, 1840-65.) ¹

This church was started with nine members under the leadership of Rev.

1. This church held Quarterly Meetings which were in realty a series of revival meetings, from 1814 to 1820. In 1821 the first regular Quarterly Meeting was started by the Burrillville, Greenville, entry 202, and Pawtucket, entry 201, churches.

John Colby, a travelling evangelist. It was the first Freewill congregation in Rhode Island, the result of a religious awakening in the community inspired by Colby. The pulpit was filled by itinerant preachers from 1812 to 1841.

A Colonial type of structure, known as the Burrillville Meeting House, located near Angell Village, was used as a house of worship from 1806 to 1839; it was taken over by the town and used as a Town House after the Baptists had abandoned it and moved to their present location. The present wooden building with steeple and bell, dedicated in 1839, is of Colonial architecture although it is somewhat modified by modern additions. The interior walls are of cream stucco and the metal ceiling is artistically designed. The pulpit furniture and appointments are of walnut, the pews are dark oak and are upholstered, the windows are stained-glass, and there is a pipe-organ.

From 1812 to 1839 it was called the Church of Christ in Burrillville; 1839-1928, it was called the Free Baptist Church of Pascoag. In 1928 the Free Baptists and the Methodist Episcopal Church of Bridgeton became united and the church is now called the Pascoag Community Baptist Church. The first settled clergyman was Rev. Augustus Durfee, 1841-44. See: Mrs. S. M. Manchester, "History of the Pascoag Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1913, 176 pp. (pp. 94-98). This sketch also appears in the first minute book in the church.

Minute books: 2 vols., 1812-- (Lewis J. Bailey, Bridgeton).

Register books: baptisms, 2 vols., 1812--; confirmations, 2 vols., 1812--; members, 2 vols., 1812--; deaths, 2 vols., 1812-- (Lewis J. Bailey).

Sunday School records: 2 vols., 1928-- (Lewis J. Bailey).

Financial records: 5 vols., 1812-- (Charles F. Potter, Bridgeton).

199. FREE BAPTIST CHURCH, 1818--, Block Island, New Shoreham. (Roger Williams Association, 1838--.)

This congregation probably met in homes until they built their first building in 1853; this house was burned in 1863. From 1863 to 1869 they met in homes. The second house of worship was being built on the west side of the island when it was demolished by the Gale of 1869. The present building, a white wooden structure, was built shortly afterwards on the same site. The first settled pastor was Rev. Enoch Rose, 1818-35; he had been a member of the First Baptist Church of New Shoreham, entry 52, until February, 1818, but participated in the organization of this Freewill church. See: Samuel T. Livermore, History of Block Island, Hartford, Conn., Case, Lockwood & Brainard Co., 1877, 371 pp.

200. FIRST GENERAL BAPTIST CHURCH OF CRANSTON, about 1819-1845, Phenix Ave., Knightsville, Cranston. (Rhode Island Freewill Baptist Quarterly Meeting, about 1828-1838 and 1842-1845.)

The Benevolent Baptist Society [of Cranston], organized in 1806, built a building about 1807 for the use of the "Baptist denomination of Christians." Other denominations might use it at the request of 3 members of the Society. This building was also used as the Town House from 1808 until about 1857.

In 1819 Elder Henry Tatem left the Six Principle Baptist Church of Christ in Cranston, entry 19, which had been meeting in this house since its organization in 1816, and started this Freewill church. The majority of the members of the Six Principle church went over with him. The Freewill people continued to occupy this house until about 1838; the Six Principle group held meetings in it also during these years. From 1838 to 1841 we have no account of this Freewill group. In 1841 the Six Principle congregation returned to the building, after repairs had been made to it. About six months after this the Freewill people started to hold meetings in the structure, after Elder Cheney and others had been to Knightsville and preached Freewill sermons. The Six Principle group, not agreeing with the Freewill people, left the building in 1844. Records showing no regular meetings of the Freewill group after 1845. The first settled pastor of this Freewill group was Elder Henry Tatem, about 1819 - ?; he was pastor of the Six Principle Baptist Church of Christ in Cranston, from 1816 to 1819.

See: original minute book #2, of Old Baptist Church of Cranston, 1 vol., 1819-42 (Elder Warren Dawley, South County Trail, near Richmond - South Kingstown line, Richmond). Copy of minutes of Old Baptist Church of Cranston, 1842-53, made by Bowen A. Sweet in 1888 (Erving R. Matteson, Town Clerk's office, West Greenwich). Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp. Wilfred E. Stone, The Knightsville Meeting House, Cranston, Wilfred E. Stone, 1927, 22 pp.

201. BROADWAY BAPTIST CHURCH, 1820 - about 1924, Broadway, Pawtucket.
(Roger Williams Association, 1821 - about 1924.)

Worship was first held in an old brick schoolhouse, on the site of the Town Hall [1845], now the Veteran Fireman's Association, 57 School St. The first church was built in 1822 at 53 School St., on an adjoining lot; it was enlarged in 1846 and again in 1856. It was sold to the Union Baptist Church (Colored), entry 140, in 1893. The last wooden building at 130 Broadway was built and dedicated in 1884. It was sold in 1925 to the Broadway Evangelical Society.

This church was organized by Elder Ray Potter as a Freewill church, known as the Free Will Baptist Society of Pawtucket, R. I. It became the Pawtucket First Free Baptist Church about 1898, and in 1920 it became the Broadway Baptist Church. The first settled pastor was Elder Ray Potter, 1820-23; he was ordained by the Six Principle Baptists in 1819, but united with this Freewill church in 1820; in 1823, because of a division in the church, he left with some followers and organized the Elder Ray Potter Church, entry 204.

See: Massena Goodrich, Historical Sketch of the Town of Pawtucket, Pawtucket, Nickerson, Sibley & Co., 1876, 189 pp. Building Committee, Services at the Dedication of the First Free Will Baptist Church, Pawtucket, Pawtucket, the church, 1884, 22 pp. Robert Grieve, Picturesque Narragansett, Providence, J. A. & R. A. Reid, 1889, 212 pp. Benjamin Wood Pearce, Recollections of a Long and Busy Life, 1819-1890, Newport, Newport Enterprise, 1890, 200 pp. Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols.

Minute books: minutes, baptisms, members, and deaths, Free Will Baptist Society of Pawtucket, R. I., 3 vols., 1822-98, and minutes and deaths, Paw-

tucket First Free Baptist Church, 1 vol., 1898-1925 (Rhode Island Baptist State Convention, 144 Westminster St., Providence).

202. GREENVILLE BAPTIST CHURCH, 1820-- , Church St., Greenville, Smithfield. (Roger Williams Association, 1821--.)

This church was started by the remnant of an earlier group, entry 6, which had established itself in the Greenville section; it was the result of revivals held by Colby at the Burrillville Church, entry 198. Services were held in a lower room of the Old Green Academy until the church building was erected and dedicated about 1822. It is a wooden building on modified English Renaissance lines, patterned after a church in England, having a conical bell-tower and a bell. It was constructed by a Mr. Sayles, who had a reputation for excellent church building.

This group, organized in 1820 as the First Freewill Baptist Church, Greenville, seems to have been called by 1822 the Freewill Baptist Church in the Town of Smithfield. It was the second Free Will church organized in the state. It is now known as the Greenville Baptist Church. The first settled clergyman was Rev. Joseph E. White, 1820-22. See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp.

Minute books: 1 vol., 1911-- (Miss Cora Burlingame, Greenville).

Register books: baptisms, members, and deaths, 2 vols., 1911-- (Miss Cora Burlingame, Greenville); marriages, 1930-- , kept by pastor as personal records (Rev. Walter H. White, Putnam Ave., Greenville).

Sunday School records: attendance records and financial records, 4 vols., 1911-- (Miss May Lamb, Greenville).

Financial records: 2 vols., 1911-- (Mrs. Chester Winsor, Greenville).

203. CHEPACHET FREE BAPTIST CHURCH, 1822-- , Putnam Pike, Chepachet, Glocester. (Roger Williams Association, about 1822 - 1840 and 1891-- ; Connecticut and Western Rhode Island Free Baptist Association, 1840 - about 1891.)

After the decline of the Glocester Baptist Church, entry 46, about 1802, the Baptists in this section became scattered. In 1814 this group at Chepachet obtained a charter, under the name of the Christian Benevolent Society; they met in the Winsor schoolhouse and in private dwellings. In 1821 the Society built and dedicated a white wooden meeting house with a belfry, at Chepachet; the name of the Society was changed to Proprietors of Chepachet Meeting House in January, 1822. Baptist were to have the use of the building four Sundays each month, and the Universalists every fifth Sunday in any month. A new corporation, the Chepachet Free Will Baptist Church, was formed in 1911.

The church was organized May 7, 1822, as the Church of Christ in Glocester. Its name was changed to Chepachet Free Baptist Church about 1869.

About 1920 this congregation and the Chepachet Congregational Church congregation formed a union for financial and other reasons. This union, a sort of community church, is known as Chepachet Union Church. Although they meet together as one congregation and a single minister, Rev. Elden G. Bucklin, supplies the pulpit, they each keep their own membership and own their own

building. A person becomes a member of either the Baptist or Congregational church, as he prefers. Meetings are held for the six warmer months in the Baptist house, and for the other six months of each year in the Congregational building. Both Baptists and Congregationalists have their own corporate bodies which hold title to, and look after, the individual properties. A union committee, consisting of members from each church, holds quarterly business meetings, to consider any matters pertaining to the Union church, such as expenses for supplies, minister's salary, etc. The first settled pastor of the Chepachet Free Baptist Church was Elder Reuben Allen, 1822-29; after 1829 he went to Greenville, entry 202, and alternated at Chepachet for some years; he preached part time at Chepachet, 1861 - ?

See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols. J. B. Mowry, Historical Sketch of the Chepachet Churches, Providence, E. A. Johnson & Company, 1911, 19 pp.

Minute books: church minutes, baptisms, members, marriages, deaths, and dismissals, 1 vol., May 7, 1822 - Jan. 1, 1876 (John P. Steere, Chepachet)¹; church minutes, baptisms, members, deaths, dismissals, list of ministers, notes in small notebook and papers, 1921-- (Mrs. Maud Steere, Chepachet). Proprietors of Chepachet Meeting House, minutes, articles of association, sales of pews, and charter, and Chepachet Free Will Baptist Church [corporation], minutes, articles of association, charter, 1 vol., 1821-- (Mrs. Mary Steere, Oakland Road, Chepachet). Chepachet Union Church, minutes of quarterly meetings, members, and deaths, 2 vols., 1920-- (Mrs. Mary Steere).

Financial records: Chepachet Union Church, 1 vol., 1920-- (Mrs. Emma Hopkins, Putnam Pike, Chepachet). Chepachet Free Will Baptist Church [corporation], 1 bank-book, July, 1928-- (Mrs. William Hopkins, Chepachet).

204. ELDER RAY POTTER CHURCH, 1823 - between 1825 and 1840, Pitcher St., Pawtucket.

The church was started by Elder Ray Potter who seceded from the Freewill Baptist Church, Pawtucket, entry 201. First meetings were held in an old schoolhouse on School Street, after which a small meeting house was built on Pitcher Street. It does not seem to have lasted until 1840, although the building was standing on Pitcher Street in that year. The congregation appears to have held Freewill sentiments, but the church is not listed as a member of the Association or Quarterly Meeting, entry 194. The first settled pastor was Elder Ray Potter, 1823 - ?

205. FOSTER BAPTIST CHURCH, 1824-- , North Foster, Foster. (Roger Williams Association, 1824-40 and 1898--; Connecticut and Western Rhode Island Free Baptist Association, 1840-97.)

First meetings were probably held in homes, from 1811 to 1824, by an organization popularly called the Independent Baptist Society, or Second Baptist Church and Society of Foster. In 1824 the present white wooden

1. Minute book, 1 vol., 1876 - about 1916, and financial records to about 1916, were destroyed by fire at home of Fred W. Householder in Chepachet in 1916.

structure with steeple and bell was dedicated and the present organization began. It was called the Foster and Killingly Baptist Church at first, but in 1835 a branch was established at Killingly, Connecticut, and some time later, at least by 1850, the congregation took the name of Foster Baptist Church. This is the church now called North Foster in the Rhode Island Baptist State Convention Year Book. The first settled pastor was Elder Daniel Williams, 1824 - ? See: Rhode Island Baptist State Convention, Year Book, Providence, the Convention, 1939, 65 pp.

Minute books: minutes, baptisms, members and financial records, 1 vol., 1824-- (Mrs. Flora B. Stone, North Foster).

Sunday School: attendance records, 1 vol., dates not given (Mrs. Flora B. Stone).

206. FIRST GENERAL BAPTIST CHURCH IN WARWICK, about 1825 - about 1837, Phenix, Warwick [West Warwick since 1913].

The first services were held in the schoolhouse at Phenix by Elder Henry Tatem until the church was built in 1829. In 1837 difficulties arose and interest declined soon after. The Society became weak and the building was purchased by Josiah Chapin. About 1840 the church building was leased to the Methodists, and sold to them in 1842. It was known as the Elder Tatem Church. The first settled pastor was Elder Henry Tatem, about 1825 - 1837. See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. (p. 331). J. R. Cole, History of Washington and Kent Counties, New York, W. W. Preston & Co., 1889, 1344 pp. (pp. 997-98).

207. SECOND BAPTIST CHURCH OF SMITHFIELD, 1825-39, Pullen's Corner, Smithfield. (Rhode Island Freewill Baptist Quarterly Meeting, 1825 - about 1839.)

This church also seems to have been called the Second Church of Christ, or the Second Free Will Baptist Church of the Town of Smithfield. After its lapse, the only services in the vicinity of Pullen's Corner were occasional ones led by some minister who happened to be passing through the town. In 1863 and in 1870 Sunday Schools were begun but did not last long in either case. In 1875 the Fourth Baptist Church of Providence, entry 75, established a Sunday School which lasted at least until 1880. The first settled pastor was Elder Ahab Read.

208. PLAINFIELD STREET BAPTIST CHURCH, 1828--, Plainfield St., Providence. (Roger Williams Association, 1830--.)

Meetings were held in Olneyville prior to the organization of the church by the West Baptist Society, formed in 1823, which changed its name in 1896 to the First Free Baptist Society. The first building was erected about 1828, the year of the organization of the church, in Olneyville; the exterior was remodelled about 1848; services were held in it until 1882. This structure later became an opera house and boxing arena; it was used by the Tabernacle Methodist Episcopal Church from 1895 to 1925. The present building was built in 1883 and dedicated in 1887. It is a gray wooden structure with brick foundation; it has two towers, a bell, and memorial windows. Services were held, 1883-87, in the basement, before the building was completed.

This church was known as the Olneyville Free Baptist Church from 1828 until about 1894, when it became the First Free Baptist Church in Olneyville; it became the Plainfield Street Baptist Church about 1900. At one time this church was the largest Free Baptist church in Rhode Island. Early records of the Olneyville Church show that a vote was taken to prevent "smoking, chewing, and snuffing tobacco in the meeting house." The first settled clergyman was Rev. Martin Cheney, 1828-52. See: George L. Day, Life of Martin Cheney, Providence, George H. Whitney, 1853, 471 pp. John M. Lowden, Handbook and Directory, Providence, the church, 1909, 35 pp. Committee, One Hundredth Anniversary, 1828-1928, Providence, the church, 1928, 10 pp.

Minute books: minutes, baptisms, members, and deaths, 12 vols., 1823-- (Miss Alma Waterman, 11 Bow St., Edgewood, Cranston).

Register books: marriages, 1 vol., 1918-37 (Rev. Charles E. McColley, 105 Whittier Ave.); marriages, in private records of pastor, 1937-- (Rev. Merle H. Mason, 119 Webster Ave.).

Sunday School: secretary's records, 1 vol., 1933-- (Carl Judisch, 187 Whittier Ave.); treasurer's records, 1 vol., 1933-- (Clinton Downie, 142 Killingly St.). Dorcas Society: secretary's records, 3 vols., 1915-- (Mrs. Louis A. Crosby, 200 Laban St.); treasurer's records, 4 vols., 1915-- (Mrs. Martha Sykes, 90 Keith Ave., Eden Park, Cranston). Mizpah Class: secretary's records, 6 vols., 1909-- (Mrs. Alva Barnes, 451 Plainfield St.); treasurer's records, 1 vol., 1909-- (Miss Eliza Grieve, 119 Alverson Ave.). Sunshine Band: secretary's records, 1 vol., 1938-- (Mrs. Mary McMullen, 80 Laurel Hill Ave.); treasurer's records, 1 vol., 1938-- (Mrs. Albert Wilson, 46 Laban St.).

Financial records: vols. not given, 1832-1925 (James Coffin, 1065 Hartford Ave.); 3 vols., 1926-- (James Stewart, 219 Eastwood Ave.).

209. FREEWILL BAPTIST CHURCH IN NORTH PROVIDENCE, 1829-58, Centerdale, North Providence. (Rhode Island Freewill Baptist Quarterly Meeting, 1832-58.)

Services were held occasionally in the schoolhouse and in homes, prior to 1832. About 1830 a fund was raised to build a meeting house. In the autumn of 1832 a stone edifice, 37 ft. by 50 ft., with a square belfry, was dedicated. It was built on land secured from James Angell, on the west side of Smith Street, opposite the junction of Mineral Spring Avenue. The interior had a gallery across one end for the choir, pews with high sides, and a large pulpit. In 1835 a bell that had been shipped out of Spain to avoid its being confiscated was secured with funds obtained by subscription. The church was known as the Stone Church at Center Mill.

Protestant Episcopal people held some services in the building from 1844 to 1847. They purchased it in 1848 and held mission services in it until Christmas, 1855. It is possible that the Freewill group met in homes during the latter years of the church. It remained closed from then until 1863, when it was purchased by James Halsey Angell and used for a drill hall, or armory, and named Armory Hall. It was destroyed by fire in 1892. During the latter years it was used occasionally for public or religious services; it could be used free of charge by any group who wanted it. The first settled preacher seems to have been Rev. Elias Hutchins. See: Frank C. Angell, Annals of Centerdale, Central Falls, E. L. Freeman Company, 1909, 196 pp.

210. WARWICK [PONTIAC] CHURCH, about 1830 - 1871, Pontiac, Warwick.
(Rhode Island Association of Free Baptist Churches, 1832-71.)

First meetings were held in an old schoolhouse in the vicinity of Greenwood, near the High House, so called. A building was dedicated about 1833. The congregation moved their building to Pontiac about 1850, on land leased to them by David R. Arnold on the north side of the road leading from Apponaug to Arnold's Bridge. It was reorganized in 1851 as the First Freewill Baptist Church of Warwick, but in 1852 its name was changed to Warwick Church. This congregation seems to be the one that Rhode Island Association of Free Baptist Church Minutes and Gideon Burgess' Free Baptist Cyclopaedia call Warwick Church until 1869, and then Pontiac Church to 1871. When it became defunct in 1871 the members joined the Free Baptist Church at Apponaug, entry 214, and other churches. The first settled pastor was Elder Reuben Allen, 1830-33?

See: Rhode Island Free Baptist Association, Minutes, Providence, the Association, 1862-1912, 28 pp. aver. Oliver P. Fuller, The History of Warwick, R. I., Providence, Angell, Burlingame & Co., 1875, 380 pp. Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp.

Records were given to the Warwick Central Baptist Church, at Apponaug, entry 214, in 1871, according to Oliver P. Fuller, History of Warwick, p. 62. Present officers of that church and others consulted know nothing about these records.

211. ROGER WILLIAMS FREEWILL BAPTIST CHURCH, 1830-1918, Knight and High Sts., Providence. (Six Principle Baptist Yearly Conference, 1831-35; Roger Williams Association, 1837-1918.)

Meetings were held, 1829-33, in Peter Boss' house on the southeast corner of High and Hammond Streets. From 1833 to 1855 they met in a house of worship which they erected on Burgess Street; this was later destroyed by fire. Services were then held in Andrews' hall on High Street, 1855. The last church building, a large brick structure, was built and dedicated in 1855 at Knight and High Streets and was used from 1855 to 1918. It is now used as a tire re-building plant.

This group was organized as the Roger Williams Church on Christian Hill. It was dismissed from the Six Principle Conference, entry 1, Oct. 31, 1835, for using instrumental music in their service. In May, 1837, they joined the Freewill Baptist Quarterly Meeting, now the Roger Williams Association, entry 194. This church united with the Cranston Street Baptist Church in 1918 to form the Cranston Street - Roger Williams Baptist Church, entry 119. The first settled clergyman was Rev. William C. Manchester, 1830-37. See: Charles E. Tilley, "Roger Williams Church," Rhode Island Baptist State Convention, Year Book Supplement, Providence, the Convention, 1935, 64 pp.

Minute books: minutes, members, baptisms, and deaths, 5 vols., 1830-1918 (safe, Cranston Street - Roger Williams Baptist Church).

212. POND STREET BAPTIST CHURCH (Colored), 1830--, Pond and Angle Sts., Providence. (Roger Williams Association, about 1835--.)

This group met in the African Union Meeting and Schoolhouse until 1840, then in a hall on Middle Street for a while in 1840. In 1841 a small wooden structure was built on Pond Street. In 1852 the first church was erected at Franklin and Pond Streets. The present building, built in 1871 and dedicated in 1872, is a gray wooden structure with two small towers. This church was first called Abyssinian Free Baptist Church. About 1841 it became the Second Free Will Baptist Church, and by 1868 it was the Pond Street Baptist Church. For over 50 years this seems to have been the only colored Freewill Baptist church in New England. The first settled clergyman was Rev. John W. Lewis, 1835-43.

Sec: Miss Reberta J. Dunbar, History of the Second Free Baptist Church of Pond St., handwritten ms. on loose sheets, 1930-- (Miss Reberta J. Dunbar, 77 Winter St.). J. M. Brewster, "The Free Baptists of Rhode Island and Vicinity," Centennial Minutes of the Rhode Island Association of Free Baptist Churches, Dover, N. H., Morning Star Job Printing House, 1880, 58 pp. Committee, Church Manual of the Pond Street Free Baptist Church, Providence, John R. Day, 1890, 25 pp.

Minute books: 5 vols., 1830-1922, are not continuous (church); 1 vol., 1922-- (Miss Reberta J. Dunbar, 77 Winter St.).

Register books: baptisms, members, and deaths, 1 vol., 1830-- (Miss Reberta J. Dunbar); marriage records included in private records of the pastor, dates not given (Rev. Walter C. Wynn, 212 Bellevue Ave.).

Sunday School: secretary's records, 1 vol., 1939 (Miss Margurite Holland, 77 Benevolont St.); treasurer's records, 1 vol., 1936-- (Miss Ruth Occomy, 85 John St.). Willing Workers: secretary's records, 5 vols., 1889-- (Mrs. Mary Colburn, 84 Waldo St.); treasurer's records, 1 vol., 1938-- (Mrs. Alice Fairweather, 77 Winter St.).

Financial records: 1 vol., 1929-- (William H. Bentley, 139 East Manning St.).

213. GEORGIAVILLE BAPTIST CHURCH, about 1832--, Georgiaville, Smithfield. (Roger Williams Association, 1835--.)

This group reported to the Rhode Island Freewill Baptist Quarterly Meeting, entry 194, in 1835. Services were held intermittently until 1856 in the homes of members. In 1856 they incorporated as the Georgiaville Evangelical Society, and in 1857 built a small stone Gothic building, on the banks of Georgiaville Pond; it was renovated in 1872. The present wooden structure of modified Renaissance architecture with tower and bell was dedicated in 1907; the interior is marked by its simplicity.

This church was referred to as the Third Smithfield Church [Freewill] at the time it entered the Quarterly Meeting, in 1835. After the Second Smithfield Church [Freewill], entry 207, became defunct about 1839, it became the Second Smithfield Church [Freewill]. By 1875 it became the First Free Baptist Church of Georgiaville. It is now known as the Georgiaville Baptist Church. The first settled pastor was Rev. Maxcy Burlingame, about 1832 - ? See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag,

Wade & Co., 1878, 370 pp. Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp.

Minute books: minutes and monthly financial reports, 2 vols., 1920-- (Mrs. Harry Birch, Esmond).

Register books: baptisms, members, and deaths, 2 vols., 1920-- (Mrs. Harry Birch).

Sunday School: attendance records and records of meetings, 2 vols., 1920-- (Mrs. Harry Birch).

214. WARWICK CENTRAL BAPTIST CHURCH, 1834-- , Post Road, Apponaug, Warwick. (Roger Williams Association, 1836--.)

The church building, a white wooden Colonial structure with belfry and bell, was dedicated in 1834. The church roof was repaired after damage by the hurricane of Sept. 21, 1938. It was known in 1834 and 1835 as the Warwick Central Baptist Society. The name was changed in 1835 to Warwick Central Free Will Baptist Church, and in 1908 to Warwick Central Baptist Church. The first settled clergyman was Rev. Benjamin Phelon, 1835-37. See: Oliver P. Fuller, History of Warwick, R. I., Providence, Angell, Burlingame & Co., 1875, 380 pp.

Minute books: minutes, baptisms, confirmations, members, and deaths, 5 vols., 1904-- (Mrs. Carl Anderson, 2931 Post Road, Greenwood).

Register books: marriages, 1931-- , in pastor's records (Rev. Charles H. Johns, 313 Main St., Apponaug).

Sunday School: secretary's records, 2 vols., 1929-- (Leslie Hill, 95 Vaughn Ave., Greenwood); treasurer's records, 3 vols., 1933-- (Mrs. Caroline Polis, Greenwood). Mission Society: secretary's records, 1 vol., 1931-- (Mrs. Lawrence Bradford, Nausauket Beach); treasurer's records, 1 vol., 1931-- (Mrs. Mary Merritt, Nausauket Beach). Ladies Aid: secretary's records, 1 vol., 1930-- (Mrs. Grace Colwell, Post Road, Apponaug); treasurer's records, 2 vols., 1917-- (Mrs. Edith Johns, Post Road, Apponaug).

Financial records: 1 vol., 1925-- (Sam G. Pickles, 272 Main St., Apponaug).

Note: Oliver P. Fuller, History of Warwick, R. I., p. 62, says records of the Warwick Church, entry 210, formerly the First Freewill Baptist Church of Warwick, were given to this church in 1871. Present officers and members of the church know nothing of these records.

215. WEST SCITUATE FREE BAPTIST CHURCH, 1835-1913, West Scituate, Scituate. (Rhode Island Free Baptist Association, 1835-40 and 1898-1913; Connecticut and Western Rhode Island Free Baptist Association, 1840-97.)

This church was located in the northwest part of Scituate. The majority of its members seem to have lived in Foster, although many were from Scituate and Glocester. During its early years meetings were held in the Beacon Hill Academy building in Scituate; the church met upstairs, and school was held downstairs; this structure is now a dwelling. Information is lacking concerning another building, although they seem to have had one since Hoag, Wade & Co., History of the State of Rhode Island, states that in 1873 they had a "comfort-

able house of worship." This group organized as the Second Free Will Baptist Society of Foster, but soon became the Foster and Glocester Church. About 1863 the name was changed to West Scituate Free Baptist Church. This is the congregation called West Scituate Academy Church on p. 7 of the 1898 Minutes of the Rhode Island Free Baptist Association, entry 194. The church was dissolved and the members became scattered. At the present time the waters of the Scituate Reservoir cover the section. The first settled pastor was Elder Thomas C. Brown.

See: Cyrus Walker, History of Scituate, about 1900, ms. (Scituate Town Clerk's Office, North Scituate). Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. Rhode Island Free Baptist Association, Minutes, Providence, the Association, 1898, 32 pp.

216. NORTH SCITUATE BAPTIST CHURCH, 1835--., Greenville Road near Danielson Pike, North Scituate, Scituate. (Roger Williams Association, 1835--.)

A band of people in North Scituate had been meeting on Sundays in homes for about ten years. A non-sectarian group was formed about 1830 called the Smithville Society. A building was erected, the third church edifice in the town, which was dedicated in 1831. Congregational and Baptist ministers preached in it at first; later the Baptists were excluded; among them were Elders Reuben Allen, Knight, Tatem, and Westcott. The Baptist church seems to have been called Smithville Free Will Baptist Church at first. In January, 1832, they became a branch of the Smithfield (Greenville) Free Baptist Church, entry 202, and in 1835 they became an independent organization. Meetings were held, 1832-33, in the village schoolhouse until their house of worship was built. This building, first occupied in 1833, was situated on the Danielson Pike, on the site of the present Town Clerk's office, a little east of the 4 corners on the north side of the Pike; it was destroyed by fire in 1864 and meetings were held in the Lapham Institute, entry 196, building while a new church was being built. The present structure, dedicated in 1865, is situated on the Greenville Road near its intersection with the Danielson Pike. It is a plain wooden building with stained-glass windows; alterations have been made at various times, the last being in 1935 at the time of the Centennial observance, when the interior was redecorated in Colonial style and two memorial windows were added. There were two breaks in the history of this church; first, in 1844 when a group left to form an Adventist Church and, second, in 1894 when others left to start a Pentecostal Church.

This church was known as the First Freewill Baptist Society of Scituate until 1864. From 1864 until 1885 it was called the Freewill Baptist Society of North Scituate. From 1885 to 1927 it was The Free Baptist Church of North Scituate. It became the North Scituate Free Baptist Church in 1927 and kept this title until 1933, when it became the North Scituate Baptist Church. The first settled pastor was Rev. Reuben Allen, 1832-46, 1847-49, and 1852-55; he seems to have been well-educated. See: Cyrus Walker, History of Scituate, about 1900, ms. (Scituate Town Clerk's Office, North Scituate). Edward L. Saabye, One Hundred Years in Scituate, Providence, Droitcour Printing Co., 1935, 31 pp.

Minute books: minutes, baptisms, marriages, members, deaths, and financial records, 2 vols., 1835-- (Rev. James Carson Pritchard, North Scituate).

Sunday School: attendance records, 1 vol., dates not given (Rev. James Carson Pritchard).

217. FIRST BAPTIST CHURCH, 1680-- , Stone Church Road, Adamsville, Tiverton. (Six Principle Baptist Yearly Meeting, ? - ?; Roger Williams Association, 1837--.)¹

There is a tradition that meetings were held prior to 1680 in a log cabin. Elder Peleg Burroughs states that this church was organized in the part of Tiverton which was then included in the township of Dartmouth [Mass.] and that members came from Dartmouth [Mass.], Tiverton, and Little Compton. From 1680 to 1752 the members met in private homes. The first building, a wooden structure, was built in 1752 and stood a little south of the site of the present church. Benedict states that a second building was built in 1784 on the site of the first one. The present structure, built in 1840 and dedicated about 1842, is a large square building of simple design, made of field stone and stucco, with a wooden bell tower and large bell. It has had only 29 pastors in the 257 years that have passed since its beginning.

It was at first a regular Baptist church, later a Six Principle Baptist church, and at the time of the building of the present structure in 1841 it was a Freewill Baptist church. It is also known as the Stone Church. The first settled clergyman was Rev. Hugh Mosier, 1680-1700.

See: David Benedict, A General History of the Baptist Denomination in America, New York, Lewis Colby and Company, 1850, 970 pp. Richard M. Bayles, History of Newport County, Rhode Island, New York, L. E. Preston & Co., 1888, 1060 pp. (p. 924). Gilbert B. Cutler, Year Book and Church Directory Tiverton, the church, 1933, Tiverton Tercentenary Committees, Grace Stafford Durfee, ed., Rhode Island Tercentenary - Historical Edition of Tiverton, R. I., Tiverton, the Committees, [1936], 78 pp.

Minute books: 7 vols., 1774-- (Irving Wilbur, 15 Pavilion Ave, Rumford, East Providence).

Register books: Members, 1 vol., 1885-- , and deaths, 1 vol., 1885-- (Miss Marion E. Hart, Adamsville).

Sunday School: members, dates not given (church).

Financial records: 2 vols., 1844-- (Irving Wilbur).

218. FOURTH BAPTIST CHURCH, 1783-1849, Clarke St., Newport. (Rhode Island Freewill Baptist Quarterly Meeting, 1838-46.)²

This church was started by a group of parishioners of the Second Baptist

1. Although the early history of this congregation is given, it seems proper to list this chronologically as a Freewill entry in 1837.

2. Became Freewill in 1838. While some history of the congregation since its organization in 1783 is given, 1838 seems to be the correct date for chronological listing.

Church, entry 44, who broke away from that church under the leadership of Elder Dawson. The first structure was built in 1782 somewhere near the Liberty Tree at the end of Thames Street; it was dedicated in 1783. The last building, formerly the Second Congregational Meeting House, was purchased in 1834. The first settled pastor was Elder Dawson, 1782 - ?

Minute book: minutes, baptisms, deaths, and dismissals, 1809-49, and one meeting held Nov. 17, 1858, for the distribution of money belonging to the church; in front is a copy of a list of male members in 1783 and a copy of a statement on the founding of the church in 1783; in back is the story of a revival in 1829-30, a list of members made in 1840, and another of officers and members, with deaths and dismissals, made in 1842, 1 vol., 1809-59 (Newport Historical Society).

219. CAROLINA FREE BAPTIST CHURCH, 1840-- , Main Road, Carolina, Charlestown. (Roger Williams Association, 1844--.)

First meetings, 1840-45, were in private homes. The present two-story white wooden building with belfry and bell was built and dedicated in 1845 near the Richmond-Charlestown town line, between Carolina Village and the depot. It was moved onto a stone foundation at the present location in 1865 or 1866. Prior to its reorganization in 1866 it was called the Charlestown and Richmond Church. Tucker's history of Charlestown refers to it as the First Freewill Baptist Church of Richmond and Charlestown. It was known officially as the First Free Will Baptist Church of Charlestown, 1840-1912, although the church record books refer to it as the Carolina Free Baptist Church from the time of the revival and reorganization in 1866. The name Carolina Free Baptist Church was taken officially in 1912. The first settled clergyman was Rev. J. Burnham Davis, Aug. 3, 1866 - May 1, 1877. He had a common school education. See: William F. Tucker, Historical Sketch of the Town of Charlestown, R. I., 1636-1876, Westerly, G. B. and J. H. Utter, 1877, 88 pp. Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp.

Minute books: minutes, baptisms, members, and deaths, 3 vols., 1866-- (Miss Margaret S. Oatley, Carolina).

Sunday School: attendance records and collections, 3 vols., 1866-- (Miss Dora Crandall, Carolina).

Financial records: 3 vols., 1866-- (Miss Mary A. Winn. Carolina).

Other records: names, date of taking office, and date of leaving of all pastors, clerks, treasurers, and Sunday School superintendents, also minutes of covenant meetings, 1 vol., 1866-- (Miss Margaret S. Oatley).

220. WARWICK AND EAST GREENWICH FREEWILL BAPTIST CHURCH, 1841 - ?. Road from Apponaug to Pawtuxet, Warwick.

This church also called the Plains Church, met chiefly in a building situated on the plains near the "High House," about a mile north of Apponaug. The members of this church seem to have taken opposite sides in the "Dorr War" from the members of the church who owned the building, the result being the

exclusion of this group from that house about 1842. In 1844 they built a house of their own on land given by Stephen Budlong, about a mile from Apponaug, on the road from Apponaug to Pawtuxet. This building was burned in 1872. Shortly afterward, they purchased a house and moved it to the same site. The first settled pastor was Rev. George Champlain, 1841 - about 1856.

See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. Oliver P. Fuller, Historical Sketches of the Churches of Warwick, Rhode Island, Providence, Sidney S. Rider, 1880, 83 pp.

221. PAWTUXET FREEWILL BAPTIST CHURCH, about 1842 - 1858, Sheldon St., Pawtuxet, Cranston. (Rhode Island Freewill Baptist Quarterly Meeting, 1843-58.)

This group, known for about a year as Sheldon Street Freewill Baptist Church, built a small wooden structure on the corner of Sheldon and Commerical Streets about 1845. This building, after passing thru several hands, was bought by Trinity Episcopal Church in 1886, and became the parish house from 1909 to 1938, when it was torn down. Little history of the congregation could be found. Bayles states: "During the Dorr War [1842] a number of members withdrew from this church [Pawtuxet Baptist, entry 67] and worshipped during a short time in the building now [1891] owned and occupied by the Episcopalians." The first settled pastor seems to have been Rev. John Pratt; he was there when the Rhode Island Quarterly Meeting, entry 194, met there, Oct. 22, 1845. See: Rhode Island Quarterly Meeting, Minutes, 1845-62 (Rhode Island Historical Society, Providence). Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols. (1, p. 759).

222. SECOND BAPTIST CHURCH OF SOUTH KINGSTOWN, about 1842--, Curtis Corner, South Kingstown. (Roger Williams Association, 1847--.)

Rev. Silas Leonard, pastor, 1840-41, of the First Baptist Church of South Kingstown, entry 56, with some Free Will sympathizers from that church and the group at Curtis Corner, entry 257, organized this Freewill church at Curtis Corner in 1842, called locally the Curtis Corner Baptist Church.

Meetings had been held here since about 1813, in private homes and in the schoolhouse, by a branch of the Baptist Church of Exeter, entry 257; Rev. Mr. Leonard preached at this branch for a short time in 1841-42. In 1835 when a new schoolhouse was built at Curtis Corner, the old one was fitted up for a meeting house, and services were held in it until the present structure was built; this former building was standing in 1878, but no trace of it can be found today. The present building, dedicated about 1842, is a plain, rectangular wooden structure; an addition was made in 1937. The first settled pastor was Rev. Silas Leonard, 1842-43.

See: Charles G. Tefft, Historical Sketch of the Curtis Corner Baptist Church, 1917, ms., in second minute book (Mrs. G. H. Lillibridge, Wakefield). Samuel F. Hancock, "Historical Sketch of the First Baptist Church, of South Kingstown, R. I., Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1878, 72 pp. (pp. 20-21).

Minute books: minutes, baptisms, members, and deaths, 2 vols., 1842-- (Mrs. G. H. Lillibridge, Wakefield).

Sunday School: attendance records, teachers, and classes, 8 vols., 1893-- (church).

Financial records: 1 vol., 1892-- (Miss May B. Congdon, Peace Dale).

223. FREEWILL BAPTIST CHURCH, 1843-1913, Sharpe Street District, West Greenwich. (Rhode Island Free Baptist Association, 1847-1913.)

This group left the Warwick and East Greenwich Baptist Church, entry 255. Apparently the only building ever owned was built in 1862. At present the Sharpe Street Sunday School occupies the building. Caleb Greene, who was minister there in 1848, may have been the first pastor.

See: Henry Jackson, An Account of the Churches in Rhode Island, Providence, George H. Whitney, 1854, 134 pp. (p. 51). Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. (p. 343). J. R. Cole, History of Washington and Kent Counties, New York, W. W. Preston & Co., 1889, 1344 pp. (p. 1173).

224. FIRST UNION FREEWILL BAPTIST CHURCH, 1844-55, main road, Lafayette, North Kingstown. (Rhode Island Freewill Baptist Quarterly Meeting, 1844-55.)

Preserved Green, a Freewill Baptist, came to Lafayette and held meetings in the old Lafayette schoolhouse. Money was raised by subscription and a building was built and dedicated in 1849, called locally "the Hornbeam Church." For some years it stood on the north side of the road, but it was later moved to the south side and enlarged. It continued as a Free Baptist church until Oct. 19, 1857, when thirteen members withdrew to form the Second Advent Church and the Free Baptist church was discontinued. The building is now used as a club-house for the mill; it stands in the rear of the present Advent church. First pastor, Preserved Green, 1847 - ? See: Charles E. Preston, Manual of the Advent Christian Church, Lafayette, R. I., Lafayette, the church, 1888, 52 pp.

225. SOUTH BAPTIST CHURCH, 1844-1866?, Thames St., Newport. (Rhode Island Association of Freewill Baptist Churches, 1846-1866?)

This congregation, which resulted from a division in the Fourth Baptist Church, Newport, entry 218, built a meeting house at the south end of Thames Street in 1845. The first pastor was Elder Lord. See: The Rhode Islander, Newport, pub. not given, Sept. 9, 1845, p. 2. Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp.

226. SECOND PAWTUCKET FREEWILL BAPTIST CHURCH, 1845? - before 1857, Pawtucket.

Little information could be obtained on this congregation. Gideon Burgess lists its entry into the Freewill Baptist Quarterly Meeting, entry 194, in his Cyclopaedia. This church does not appear on the Association list. See: Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp.

227. SOUTH PROVIDENCE UNION EVANGELICAL CHURCH, 1846-57, Prairie Ave., near present Oxford St., Providence.

The fourth district of Cranston, now South Providence, had only 12 houses in a radius of a mile and a half, in 1845, but John Cole visited each family and invited them to help form a Sunday School. The first meeting was held in a small schoolhouse on Thurbers Avenue. The community grew rapidly and the Sunday School soon had 200 members. A church was suggested, and, as several denominations were represented, a union church was organized in 1846, called the South Providence Union Evangelical Church, with John Colwell, a Free Will Baptist, as pastor.¹

In 1850 a plot of land 80 feet square was bought for \$200 and a building built. Both Sunday School and church moved in, in 1851. The congregation was burdened with debt and John Colwell decided to go to the gold-fields with the hope of paying off their obligations. He died on the Isthmus of Panama and was buried in the Pacific Ocean. He had been a good leader and after his death it was difficult to keep the different factions working together. In 1853 the church was mortgaged for \$1000, and later for \$900 more. Failure to meet their obligations caused the building to be sold to St. Bernard's (now St. Michael's) Roman Catholic Church in 1857. Following the sale of their building the congregation disbanded.

For the continuing story of the Sunday School and another church that grew out of it, see South Baptist Church, entry 114. See: Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp.

228. SECOND FREEWILL BAPTIST CHURCH, 1846-58, Block Island, New Shoreham. (Rhode Island Association of Free Baptist Churches, 1846-58.)

Some dissension in the Free Baptist Church, Block Island, entry 199, resulted in the formation of this congregation in 1846. After some 12 years of separate existence, differences were settled, and the members of this church went back to the Free Baptist Church. The first settled pastor was Rev. Ezekiel Littlefield, 1846 - ? See: Rhode Island Free Baptist Association, Minutes, 1845-95 (Rhode Island Historical Society, Providence). Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp.

229. MORNING STAR BAPTIST CHURCH, 1846-1938, Old Hartford Pike, Foster, near Glocester line. (Roger Williams Association, 1850-55 and 1898-1938; Connecticut and Western Rhode Island Free Baptist Association, about 1856 - 1897.)

The church building, dedicated in 1850, was a plain frame structure. Intermittent services were held for some years prior to 1938, the church being supported by the Rhode Island Baptist State Convention, entry 35; an agreement was made in 1856 that at least one service was to be held each year, or the land

1. Gideon Burgess in his Free Baptist Cyclopaedia claims this body as a Freewill church. We believe the congregation was made up of people from several denominations who chose a pastor who happened to have Freewill leanings.

would revert to the heirs of the donor. The building was in poor condition in later years, and was destroyed by fire in March, 1938. The first settled pastor was Rev. Charles Wade, who served the church for thirteen years, dates not given.

Minute books: minutes, history, baptisms, members, deaths, and dismissals, 1 vol., 1846-1902 (Rhode Island Baptist State Convention, 144 Westminster St., Providence).

230. FREEWILL BAPTIST CHURCH, about 1847 - about 1880, Tower Hill, South Kingstown.

Meetings were held at first in the old St. Luke's Episcopal Church at Tower Hill until it was closed to them by the Protestant Episcopal Bishop. Subsequently meetings were held in the schoolhouse at Tower Hill until they built a church at the same place in 1848. After 1853 services were held intermittently, and finally discontinued. In 1858 a council made disposition of the property; Elder Hammond tried to revive interest the same year, but except for an occasional gathering no services have been held since. An effort was made in 1877 to restore the building, but nothing was accomplished. The first settled clergyman was Elder James Hammond, 1848-49. See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. (p. 298). J. R. Cole, History of Washington and Kent Counties, New York, W. W. Preston & Co., 1889, 1344 pp. (pp. 620-21).

231. FREEWILL BAPTIST CHURCH, 1847 - about 1906, Coventry. (Connecticut and Western Rhode Island Free Baptist Associations, 1855-92; Rhode Island Free Baptist Association, 1892 - about 1906.)

Little or no information was obtainable on this church beyond the fact that it was established through the efforts of Elder Reuben Allen. See: A. D. Williams, Rhode Island Freewill Baptist Pulpit, Boston, Gould and Lincoln, 1852, 398 pp. (p. 110).

232. PARK STREET FREE BAPTIST CHURCH, 1851-1912, Park and Jewett Sts., Providence. (Rhode Island Free Baptist Association, 1852-1912.)

From 1849 to 1851, before organization, this group met in Canal Market Hall on the corner of North Main and Mill Streets. Then, 1851-54, in Brown Hall at 27 South Main Street. In 1854 they purchased a house which stood opposite 289 North Main Street, where they held meetings from 1854 until 1866. Services were held, 1867-68, in Franklin Hall. In November, 1868, they dedicated their church building, a large wooden structure with gray stucco finish and a tower with a clock and bell. In 1878 the building was secretly sold by the mortgage holder and the new owner locked the congregation out. Then they met for sixteen weeks in the old Jefferson Street Church building, then known as Carroll Street Hall. In 1879 they got their building back. This structure is now the building of the United Baptist Church, entry 146.

Prior to 1867 it was called the Third Free Will Baptist Church. In 1912 they joined the Jefferson Street Baptist Church to form the United Baptist Church. The first settled clergyman was Rev. William Archer, 1852-53.

See: Historical Sketch of The Park Street Free Baptist Church, in vol. 1,

1851-80, of the minute books (Miss Mary Pearce, 48 Jefferson St.) G. S. Beckwith, "Historical Sketch of The United Baptist Church, Providence, 1912-1929," Rhode Island Baptist State Convention Year Book Supplement, Providence, the Convention, 1929, 724 pp. (pp. 34-36).

Minute books: minutes, baptisms, members, and deaths, 2 vols., 1851-1912 (Miss Mary Pearce, 48 Jefferson St.).

Register books: marriages were kept as personal record by pastors.

233. PEOPLE'S CHURCH, 1851--?, Elmwood and Park Aves., Auburn, Cranston. (Roger Williams Association, 1858--.)

The Manual of the Auburn Free Baptist Church states: "A Sunday School was organized, at what was then called Mashapaug in the year 1846." The original building was dedicated in 1851 on the same site as the present structure. It was demolished about 1882 to make room for the present church. The lecture room was the first part completed and was used until the entire building was finished in 1888. This wooden building of no special design, dedicated in January, 1889, is reported to have the largest church organ in Rhode Island, installed in 1936. The building was remodelled in 1923 and in 1928, and a new floor was laid in 1936.

This church was called the Mashapaug Free Will Baptist Church from 1851 to 1876, Auburn Free Baptist Church, 1876-94, and People's Free Baptist Church, Dec. 10, 1894, to April 11, 1911. Since April 11, 1911, it has been the People's Church. The first settled clergyman was Rev. John H. Allen, May 15, 1851 - Feb. 7, 1852. See: David W. Stone, A General Historical Sketch of the Church, ms., in paper-covered blank book (David W. Stone, 221 Doric Ave., Auburn). Committee, Manual of the Auburn Free Baptist Church, Auburn, the church, 1889, 16 pp.

Minute books: minutes, baptisms, members, and deaths, 5 vols., 1851-1923 (church safe); 2 vols., 1924-- (David W. Stone, 221 Doric Ave., Auburn).

Register books: marriage records have been kept personally by the various pastors. Marriages, 1918-- (Rev. Dorrance B. Lathrop, 9 Frances Ave., Auburn). When women members are married, at the church or elsewhere, the church clerk notes the name change in the minute books.

Sunday School: members and attendance records, card file, 1925-- (church). Women's Society: secretary's records, 2 vols., 1931-- (Mrs. Harry L. Greene, 156 Grace St., Auburn); treasurer's records, 2 vols., 1931-- (Mrs. William Downes, 506 Wellington Ave., Auburn).

Financial records: 4 vols., 1855-80 and 1885-1924 (church safe); 3 vols., 1924-- (Earl H. Potter, 590 Park Ave., Auburn).

Other records: minutes of meetings of church corporation, 1 vol., 1852-97 (church safe).

234. UNION FREEWILL BAPTIST CHURCH, about 1854--., South Killingly Road at North Sterling Line, Foster. (Connecticut and Western Rhode Island Free Baptist Association, 1854-97, and Roger Williams Association, 1898--.)

This church was formed by several members of the Greene, R. I., Methodist Church. The building is a white wooden structure with belfry and bell; the dedication date could not be ascertained. It was called South Foster Church until about 1867, when it became the Union Freewill Baptist Church. It is referred to as the Line Church, due to its location at the Foster, R. I. - North Sterling, Conn., line. The first settled pastor was a Rev. Mr. Green. See: Aden Tillinghast, History of the Union Free Baptist Church, 1927, ms. (church).

Minute books: copies of original minutes, births, marriages, members, and deaths, 1 vol., 1914-- (Miss Bessie Place, Cucumber Hill Road, Greene, Coventry).

Sunday School: members, 1 vol., dates not given (church).

Financial records: 1 vol., 1914-- (Mrs. Irving Dexter, Cucumber Hill Road, Greene, Coventry).

235. FIRST BAPTIST CHURCH OF JOHNSTON [GRANITEVILLE BAPTIST CHURCH], 1771--., Serrel Sweet Road, Graniteville, Johnston. (Six Principle Baptist Yearly Conference, about 1777 - about 1843, and Roger Williams Association, 1856--.)

At least as early as 1758, a Baptist group held meetings in their homes in Johnston and North Providence. Some of these people were members of the First Baptist Church, Providence, entry 42. In 1761 and 1763 there were requests for lotteries to pay for a meeting house in Johnston. In 1771 a group led by Samuel Winsor, Jr., withdrew from the Providence church and set up this separate church in Johnston under Six Principle doctrines. The meeting house on Daniel Manton's land, at the present corner of Greenville and Atwood Avenues, was not finished, and another lottery was applied for in 1772 to help complete the building. The building was never completed, and in 1798, when much out of repair, it was deeded back to Daniel Manton.

In spite of the condition of the building, meetings were held there with some regularity from 1771, when the church was formed, until 1825; but mostly in the warmer months. Summer meetings were also held occasionally at the schoolhouse in the west part of Cranston, before 1814, and for a couple of years after that at the Knightsville meeting house of the Benevolent Baptist Society of Cranston, entry 19. From 1826 to 1840 they met in the Lower Meeting House, Johnston, at 529 Plainfield St. Winter meetings were often in homes in Johnston and Cranston. From 1805 to 1824 they were held in the schoolhouse in Cranston and in homes in Johnston. From 1825 to 1828 a schoolhouse in Johnston, across from the old meeting house, was used; from 1830 to 1841 they met in the Triptown (Manton) schoolhouse and once, at least, in 1842 in the Angell schoolhouse in Johnston. In 1842 the Rockville [in records, also called Triptown or Manton] house was built and dedicated. Except for a few home meetings they used it summer and winter until 1853. From 1853 to 1869 meetings were again held in homes, particularly Benjamin Sweet's, where there was an unusually large room. In 1860 the present plain, white wooden church with stone foundation, belfry, and bell was built in Graniteville, but the first meeting wasn't held there until 1869.

The Graniteville congregation seems to have left the Six Principle Baptists about 1843-46. They were a union church from about that time to about 1856. In 1856 they became a member of the Rhode Island Association of Freewill Baptist churches, entry 194, to which, in its present form, they still belong.

Until about 1850 this congregation was known as the Six Principle Baptist Church in Johnston, Elder Winsor's Church, or simply the Johnston Church. For about ten years after 1846 it was called the Union Baptist Church. After joining the Freewill Baptists it became the First Baptist Church of Johnston, known locally as Graniteville Baptist Church. The first settled pastor was Elder Samuel Winsor, Jr., 1771-1802.

Minute books: Original minutes, baptisms, lists of members for 1855 and 1863 with deaths and dismissals entered to 1894, and another list of members made in 1895; this volume has a story of Elder Winsor's withdrawal, with some members, from the First Baptist Church, Providence in 1771 (copied from the records of the Providence church, and a list of members carried to 1810, written in the front of the book), 1 vol., 1840-1908 (Mrs. Alfred M. Briggs, Perry St., Graniteville). Minutes, baptisms, members, and deaths, 1 vol., 1908-- (Mrs. Alfred M. Briggs). Minutes of business meetings, mostly annual, some baptisms, and a list of members in 1908 with some dismissals to 1910, 1 vol., 1908-11 (Rhode Island Baptist State Convention, 144 Westminster St., Providence). Copies: minutes, statement of the withdrawal from the First Baptist Church, Providence in 1771 (copied from records of that church), with a list of members who left that church with Elder Samuel Winsor, Jr., with baptisms, deaths, and dismissals continued to 1810, followed by those baptized to 1816; also a list of the members set off as the Cranston church, entry 19, in 1816, with dates of their baptisms in the Johnston church, and a list of names of those remaining in the Johnston church, 1816, with dates of baptisms, 1 vol., 1771-1833; copy made by Bowen A. Sweet in 1888 (Erving R. Matteson, Town Clerk's office, West Greenwich). Minutes, 1 vol., 1845-48 and 1859-61 (Mrs. Emma A. Adams, 143 Putnam Ave., Graniteville).

Register book: marriages, 1 vol., 1933-- (Rev. Claude J. Yeomans, 235 Armington St., Edgewood, Cranston).

Sunday School: membership and attendances, card file for current year (Mrs. Thomas Rhodes, Dean Ave., Graniteville). Ladies Aid Society: secretary's records, 1 vol., 1922-- (Miss Hattie Briggs, Perry St., Graniteville); treasurer's records, 1 vol., 1922-- (Mrs. Emma A. Adams). Ladies Benevolent Society: minutes and members, 1 vol., 1894-1903 (Mrs. Emma A. Adams). Women's Christian Temperance Union: minutes and members, 1 vol., 1892-1900 (Mrs. Emma A. Adams).

Financial records: treasurer's record, 1 vol., 1920 (Rhode Island Baptist State Convention); 1 vol., 1926-- (Mrs. Emma A. Adams).

236. GLENDALE FREEWILL BAPTIST CHURCH, 1858-59, Glendale, Burrillville, (Western Rhode Island Quarterly Meeting, 1858-59.)

The only information found on this church is that it joined the Western Rhode Island Quarterly Meeting, entry 197, in 1858 and lasted only until the next year. See: Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp.

237. FIRST FREEWILL BAPTIST CHURCH IN WARREN, about 1862 - 1890, south side of old road [now Child St.] near Kickemuit Bridge, Warren. (Rhode Island Association of Free Baptist Churches, 1862-90.)

They evidently met in homes from 1862, possibly before, to 1864. They acquired a parcel of land at the location given above in June, 1864, from Rev. George Wheeler and his wife. A meeting house was built on this land, probably in 1864. In May, 1886, the title to a meeting house and lot was transferred to the Rhode Island Free Baptist Association, entry 194. The Association sold the house and lot in May, 1890, to Royal D. Horton, Lucian D. Kendall, and John Butterworth, trustees. The first settled pastor was Rev. George Wheeler, 1862 - ? See: Warranty Deed Books: XVI, p. 354; XXVII, p. 99; XXX, p. 142 (Warren Town Hall). Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp.

238. SECOND FREEWILL BAPTIST CHURCH, about 1867 - after 1891, Button's Corners, West Greenwich. (Connecticut and Western Rhode Island Free Baptist Association, 1867-86 and 1891 - ?)

An offshoot of the Old Nooseneck Church, entry 255. It was called West Greenwich Church in Connecticut and Western Rhode Island Free Baptist Association, entry 197, minutes for 1891. Rev. James Greene was pastor for some time. See: Connecticut and Western Rhode Island Free Baptist Association, Minutes, 1840-95 (Rhode Island Historical Society, Providence). J. R. Cole, History of Washington and Kent Counties, New York, W. W. Preston & Co., 1889, 1344 pp. (p. 1173).

239. ELMWOOD BAPTIST CHURCH. 1870-- , Elmwood Ave. and West Friendship St., Providence. (Rogor Williams Association, 1870--.)

Prior to organization this group met as a mission in Sprague's Hall. The present building, dedicated in 1871, is a brown wooden structure with belfry and bell; major repairs were made in 1882, 1883, 1884, and 1891. It was known as the Greenwich Street Free Baptist Church from 1870 to 1893 (Note: Name of Greenwich Street changed to Elmwood Avenue in 1893); as the Elmwood Avenue Free Baptist Church, 1893-1927; and since 1927 as the Elmwood Baptist Church. The first settled clergyman was Rev. Jason Mariner, 1871-75.

See: Miss Frances Moury, Historical Sketch of the Elmwood Baptist Church, 1936, typewritten ms. (Miss Frances Moury, 47 Malvern Ave., Edgewood, Cranston). E. W. Ricker, Historical Sketch of the Greenwich Street Free Baptist Church, Boston, Morning Star Publishing House, 1890, 25 pp.

Minute books: minutes, baptisms, members, and deaths, 8 vols., 1870-- (John E. Moury, 112 Corinth St.).

Register books: marriages, 1 vol., 1940-- (Rev. F. Lennard Anderson, 13 Parkis Ave.); marriage records prior to 1940 were kept as private records by former pastors.

Sunday School: secretary's and treasurer's records, 20 vols., 1870-1938 (church); secretary's records, 1 vol., 1938-- (Miss Nettie Moone, 274 Public St.); treasurer's records, 1 vol., 1938-- (Frederick J. Moury, 47 Malvern Ave., Edgewood, Cranston). Service Club, formerly Ladies Aid Society: secretary's records, 1 vol., 1936-- (Miss Annie M. Trottnor, 98 Elmwood Ave.); treasurer's records, 1 vol., 1934-- (Mrs. Wilmarth Butterworth, 70 Columbia Ave., Edgewood, Cranston); all Ladies Aid records prior to dates mentioned

(Mrs. Herbert E. MacCombie, wife of the former pastor, Lynn, Mass.).

Financial records: 20 vols., 1870-1938 (church); 1 vol., May 1938-- (Miss Frances Moury, 47 Malvern Ave., Edgewood, Cranston).

Other records: scrapbook containing newspaper clippings, pictures, and other matter relative to the church (church office).

240. FISKEVILLE BAPTIST CHURCH, about 1872--, Seven Mile Road, Fiskeville, Scituate. (Rhode Island and Massachusetts General Six Principle Baptist Association, about 1872 - 1876; Roger Williams Association, about 1898--.)

The building, a plain, white wooden structure with tower and bell, was dedicated in 1873. It seems to have been owned during the early years of its history by Rev. Benjamin B. Cottrell, the church having been established about 1872 through his efforts. John Battey gave the land, which was near the Scituate-Cranston line. The church was attended largely by Cranston people. Although known today as Fiskeville Baptist Church, it has been called the Tabernacle Baptist Church, and is also referred to as the Tabernacle, or Fiskeville Tabernacle. The first settled pastor was Rev. Benjamin B. Cottrell, 1874-97, who was known as the "marrying parson" because of the great number of marriages he performed. See: Oliver F. Fuller, Historical Sketches of the Churches of Warwick, Rhode Island, Providence, Sidney S. Rider, 1880, 83 pp. Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols.

Minute books: contain all records of the church, 3 vols., 1873-- (Ralph B. Remington, Remington Dairy, Hope St., Fiskeville).

241. PETTIS AVENUE CHAPEL, 1873-1918, Jewel and Killingly Sts., Providence.

Established as a mission of the Olneyville Free Will Baptist Church, now Plainfield Street Baptist Church, entry 208, in 1873. At the time of its founding, this location was in Johnston. The building, a wooden structure with a stone foundation, was dedicated in 1876. It was sold to the City of Providence in 1918. See: Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols. (I, p. 799).

Records are included in the records of Plainfield Street Baptist Church, of which it was a mission.

242. SOUTH SCITUATE FREE BAPTIST CHURCH, prior to 1880 - 1901, South Scituate, Scituate. (Connecticut and Western Rhode Island Free Baptist Association, prior to 1880 - 1897; Rhode Island Free Baptist Association, 1898-1901.)

The only information obtained on this church was the above associational data taken from the Free Baptist Cyclopaedia and printed Minutes of the Rhode Island Free Baptist Association for 1898-1901. See: Gideon A. Burgess and John T. Ward, Free Baptist Cyclopaedia, Chicago, Free Baptist Cyclopaedia Co., 1889, 724 pp. Rhode Island Free Baptist Association, Minutes, Providence, the Association, 1898-1901, 28 pp. aver.

243. ARLINGTON BAPTIST CHURCH, 1881-- , 12 Lincoln Ave., Arlington, Cranston. (Roger Williams Association, 1882--.)

The congregation began as a Sunday School in 1873. From 1873 to 1877 they met on Cranston Street at the foot of Rocky Hill Road, and from 1877 to 1883 on New Depot Avenue. In 1883 the building was moved from New Depot Avenue to the present location; it is a stucco structure with stained-glass windows and a tower with a weather-vane; it was dedicated in 1877, and in 1926 it was enlarged. The tower was damaged in the hurricane of Sept. 21, 1938, and was not replaced.

This church was a mission of the Roger Williams Free Baptist Church, entry 211, from 1873 to 1881. In 1881 it became the Arlington Free Baptist Church, and in 1917 the name was changed to Arlington Baptist Church. The first settled pastor was Rev. Arthur Given, 1881-83, graduate of Bates College, 1867, and Theological Department, 1872. See: Daniel G. Wood, Historical Sketch of Arlington Baptist Church, 1881, on p. 1 of first minute book (Charles C. Roffee, 3 Dunedin St., Arlington).

Minute books: minutes, baptisms, marriages, members, and deaths, 4 vols., 1881-- (Charles C. Roffee, 3 Dunedin St. Arlington).

Sunday School: secretary's records, 1 vol., 1891-- (Clifton Cripps, 32 Washington Ave., Arlington); treasurer's records, 1 vol., 1891-- (Herbert Jepson, 116 Maplewood Ave., Arlington). Christian Endeavor Society: secretary's and treasurer's records, 1 vol., 1934-- (Fred Votta, 105 Sunset Ave., Providence). Pioneers: secretary's and treasurer's records, 1 vol., 1936-- (Miss Lucille Babcock, 55 Everly St., Arlington).

Financial records: 2 vols., 1881-1914 (church safe); 1 vol., 1915-- (James McDonnell, 39 Grant Ave., Arlington).

244. FREEWILL BAPTIST CHURCH, ? - before 1891, Manton, Johnston. (Probably not a member of any Association.)

This society was always weak and did not last long. They met in the old depot building, never having a building of their own. See: Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols. (I, p. 801).

245. BETHANY BAPTIST CHURCH, 1892-- , Sayles Ave. and Walker St., Pawtucket. (Roger Williams Association, 1901--.)

This church started as a mission. Services were held, 1892-94, in a store on Pawtucket Avenue near Garden Street, which served as their chapel. The present building, erected in 1894 and dedicated in 1895, is a wooden structure with a brick foundation. The first settled clergyman was Rev. D. Dean, 1892-97. See: Arthur F. Jennings, Bothany Baptist Church, Pawtucket, the church, date not given.

Minute books: minutes, baptisms, members, and deaths, 3 vols., 1892-- (Mrs. Samuel Hamer, 17 Woodside Ave.).

Register books: marriages, in pastor's private records, 1940-- (Rev. Harold A. MacNeill, 178 Sayles Ave.).

Sunday School: card file of attendance for current year (church). Missionary Society: secretary's and treasurer's records from 1931 to 1935 and secretary's records, 1935-- , are in 1 vol. (Mrs. Charles Johnson, 40 Sterling St.); treasurer's records, 1 vol., 1935-- (Mrs. J. Truman MacIntosh, 96 Blaisdell Ave.).

Financial records: 4 vols., 1892-- (Frederick C. Kern, 407 West Ave.)

246. NORWOOD FREE BAPTIST CHURCH, 1893-1916, Norwood Ave., Norwood, Warwick. (Roger Williams Association, 1895-1916.)

Meetings were held in various homes, 1891-94. The church building, a plain wooden structure, was built in 1894; it has since been made into a dwelling house. This congregation joined with the Norwood Baptist Church in 1916 to form the Norwood Union Baptist Church, entry 137.

Sunday School: attendance records, 13 vols., 1902-15 (Harold Leonard, Pawtuxet Ave., Edgewood, Cranston).

247. UNION FREE BAPTIST CHURCH (Colored), 1894-1913, Marlborough St., East Greenwich. (Rhode Island Free Baptist Association, 1891-1913.)

In 1889 Mrs. A. F. Pernell began "evangelistic labors" among the colored people of East Greenwich. A man named G. C. Greene gave them the use of the upper floor of his building on Main Street, where they met for five months. Before the year was out a mission with 10 members was organized by Rev. A. W. Adams of Pond Street Church, Providence, entry 212. The next year a brown wooden chapel on Marlborough Street was purchased. In 1891 this group was organized as a mission of the Free Baptist Association, entry 194. The church was formally organized in 1894, and reorganized in 1896 as the Union Free Baptist Church. By 1912 a letter to the Association speaks of trying to sell their building. 1913 is the last year they are listed as members of the Association and they were undoubtedly very weak before that. See: Rhode Island Free Baptist Association, Minutes, Providence, the Association, 1889-1912, 28 pp. aver. Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1913, 176 pp.

248. PHILLIPS MEMORIAL CHURCH, 1900-- , Pontiac and Branch Aves., Eden Park, Cranston. (Roger Williams Association, 1901--.)

This church began with the development of Eden Park in 1897; from 1897 to 1900, before its organization, meetings were held in private homes. The building, dedicated in 1901, is a wooden structure showing Colonial influence. The "Old Swarts" bell in the tower was cast in 1838 by G. H. Holbrook, an apprentice of Paul Revere. This bell was used by the Pine Street Baptist Church, entry 64, until 1857, when Gardner T. Swarts bought the building for a hall. After the hall burned in 1863, Mr. Swarts had the bell mounted on his house, where it was used as a fire alarm. Later it was used by the Richmond Street fire-house in Providence, and the Eden Park Fire Company in Eden Park. It was given to the Phillips Memorial Church in memory of Robert P. Scott, who was killed in the World War; it is noted for its silvery tone. The church was named in memory of James L. Phillips, D. D., a missionary to India, formerly of Auburn, R. I. The first settled clergyman was Rev. Herbert T. Piper, 1903-12, who had a college education.

See: Mrs. Jessie M. Barton, Historical Records, 1897-1912, ms. (church). Mrs. Edna M. Spooner, Historical Records, 1912-- , ms. (church). Committee, Manual of the Phillips Memorial Church, Auburn, R. I., Cranston, the church, 1902, 18 pp. Mrs. Leroy A. Spooner, "Historical Dates," The Cranston News, week of June 25, 1930.

Minute books: minutes, baptisms, members, and deaths, 3 vols., 1900-- (Mrs. C. W. Anthony, 23 Oakland Ave., Eden Park).

Register books: marriages, card file, 1934-- (church).

Sunday School: secretary's and treasurer's records, 2 vols., 1910-- (church). Phillips Memorial Ladies Society: secretary's records, 5 vols., 1898-- (Mrs. Everett B. Gallup, 109 Potter Ave., Eden Park); treasurer's records, 4 vols., 1898-- (Miss Mary H. Cummings, 70 Hawthorne Ave., Eden Park).

Financial records: 2 vols., 1901-- (Seth Gifford, 76 Tallman Ave., Eden Park).

249. MESHANTICUT COMMUNITY BAPTIST CHURCH, 1939-- , 2070 Cranston St., Meshanticut, Cranston. (Roger Williams Association, 1940.)

This chapel was started about 1900 as a Congregational chapel by the Meshanticut Park Congregational Society. The wooden building, dedicated in 1905, is Dutch Colonial in style. About 1905 the Meshanticut Park Congregational Society was disbanded and the chapel was taken over by the Rhode Island Baptist State Convention, entry 35, which still owns it. The bell, known as the Old Queen Dyeing Bell, was donated by the Queen Dyeing Co. The church was a mission of the Rhode Island Baptist State Convention, and was known as Meshanticut Park Chapel until the latter part of 1939. The first settled pastor was Rev. Lawrence Gates, 1918-20, a graduate of Brown University and Newton Theological Seminary; Rev. Frederick Barnes was pastor in 1939, when the mission became a church.

Minute books: minutes and members, 2 vols., 1918-- (Mrs. Ethel Flanders, 358 Scituate Ave., Meshanticut).

Sunday School: members and attendance for current year only (church). Meshanticut Park Friendship Circle: secretary's and treasurer's records, 1 vol., 1935-- (Mrs. Ethel Flanders). Ladies Aid Society: vols and dates not given (Mrs. Emily Whittaker, 27 North St.).

Financial records: 3 vols., 1910-- (Herbert Goding, 20 Clarion St., Wayland Park).

Note: The following churches never were members of any Association.

250. THOMAS OLNEY'S BAPTIST CHURCH, about 1653 - about 1718, Providence.

About the year 1653 there was a division in the First Baptist Church, Providence, entry 42, over "laying on of hands." Evidently the larger part of the congregation at that time leaned toward this Six Principle rite. A smaller group under Thomas Olney withdrew from the First Baptist Church and formed this congregation, with Olney as their pastor. Historians, especially Baptist historians, have minimized this split and seem to have adopted the attitude that, since most of the remainder of the congregation later rejoined the First Baptist Church, the others had never really had a separate congregation. Early Baptist historians fail to count this congregation when they enumerate the Baptist churches of the 17th century, but it seems to us that a group that apparently met separately for 65 years should be classed as a church. The first settled pastor was Thomas Olney, Sr., 1653-82. See: John Callender, Historical Discourse (Romeo Elton, ed.), Boston, Thomas H. Webb, 1843, 270 pp.

251. INDIAN CHURCH, or NARRAGANSETT [NIANTIC] INDIAN MEETING CHURCH (Colored), 1750-- , Charlestown.

It is said that a reformation was brought about among the Indians and colored people of South County during the New Light stir, about 1741, which led to the formation of this congregation nine years later. A wooden building built by them in 1750, just north of the center of the town, became in time very dilapidated. In 1859 their present small stone building, heated by a wood stove and lighted by kerosene lamps, was built on the same site. Some Sunday services are held, but their principal meeting, held in August each year, includes tribal dances and ceremonies as well as church meetings. People from other parts of the country take part, and many spectators are attracted to the scene.

As late as 1876 the congregation was called "an essentially Baptist body," but there is no doubt that racial rather than strict denominational lines have been most emphasized. Beside Baptist influence, there has been some feeling that the body should remain undenominational, and more than one person, in conversation, has characterized the church as leaning toward Adventist ideas, although admitting that there was no formal connexion with the Adventist organization. The Indian Church was the mother church of Brown Chapel, or First Colored Baptist Church in South Kingstown, entry 259, and the Pleasant Street Baptist Church (Colored), entry 123, in Westerly. The first settled clergyman was James Simons, 1750; Samuel Niles, one of the leading Indian preachers of his day, followed Simons. See: William Franklin Tucker, Historical Sketch of the Town of Charlestown, R. I., 1636-1876, Westerly, G. B. and J. E. Utter, 1877, 88 pp.

Financial records: 1 vol., 1921-- (Philip Peckham [Chief Nighthawk], Bates St., Providence).

252. CHURCH OF CHRIST IN COVENTRY, about 1758 - ?, Coventry.

The meeting house, built in 1758, was 28 by 26 ft. and two stories high, and was probably referred to as the Elder Worden Meeting House. In 1768,

according to the Warren Association minutes, Elder Peter Worden, who had suggested building the house, represented the church at the annual meeting of the Warren Association, entry 36, and presented a letter stating why they did not want to join the new Association. In later years the building was called the Elder Charles Stone Meeting House, for the pastor who succeeded Worden. The first settled pastor was Elder Peter Worden, about 1758 - ?; Fuller's History of Warwick states that he preached for 19 years in Coventry and a short time in Warwick, moving to Cheshire [Mass.] in 1777. See: Warren Association, Minutes, 1767-71, ms. copy (John Hay Library, Brown University, Providence). Oliver P. Fuller, History of Warwick, R. I., Providence, Angell, Burlingame & Co., 1875, 380 pp.

253. NORTH PROVIDENCE MEETING HOUSE, about 1765 - about 1817, Old Smithfield Road, North Providence.

This house seems to have been located near Wenscott Reservoir. It stood on a lot on the old Smithfield Road, near its junction with Fruit Hill Avenue. Elder Ezekiel Angell preached there from its beginning until his death in 1782, at which time there were only 19 members. Interest declined, the house was abandoned, and it soon became dilapidated. It seems to have become a sort of carpenter shop. In 1784 Elder Rufus Tefft began to hold meetings there, the carpenter's bench being used as a pulpit behind which the elder and the deacons stood. The congregation were seated, males on one side and females on the other, on rude seats made of slabs, supported by four slender legs. A revival in 1791 added members to the congregation. After a few years of worship under these difficulties, the meeting house was taken down and removed, in 1817, to Fruit Hill to a half-acre lot given by John Whipple for a meeting house lot. It was rebuilt and enlarged, and in 1818 a new church was organized, made up of some members of this old church, residents of Fruit Hill, and some people from Providence; this was called the Second Baptist Church in North Providence, later Fruit Hill Baptist Church, entry 71. The first settled pastor of the North Providence Meeting House was Elder Ezekiel Angell, 1765-82.

See: Second Baptist Church in North Providence, Minutes, 1818-55, ms. (Rhode Island Baptist State Convention, 144 Westminster St., Providence). Report of the Centennial Celebration of the Incorporation of the Town of North Providence, Providence, Knowles, Anthony & Co., 1865, 118 pp. Isaac Backus, A History of New England with Particular Reference to the Denomination of Christians called Baptists, Newton, Mass., Backus Historical Society, 1871, 2 vols. (II, p. 496). Edward Field, ed., State of Rhode Island and Providence Plantations, Boston and Syracuse, Mason Publishing Co., 1902, 3 vols. (II, p. 89).

254. CATHOLIC BAPTIST SOCIETY OF CUMBERLAND, 1794-1887, Mendon Road, Cumberland.

First meetings were held under the Catholic Oak at Lonsdale about 1794, possibly before. A small wooden building, of Colonial design, with simple furnishings, was built and dedicated in 1796, on land donated by Abner Bartlett and Whipple Levitt, with proceeds from a lottery. It was situated on the west side of the Mendon Road, a short distance south of the present Cumberland Hill Baptist Church, entry 93. About 1846 the town offered to repair the structure, provided the Society would allow them the use of it for elections and other public meetings; this agreement was carried out, and town meetings were held there until the building was destroyed by fire, April 25, 1859.

Members of this Society were of various faiths, most of them probably Baptist who joined the Cumberland Hill Baptist Church when and after it was organized in 1841. This organization was probably inactive as early as 1844 and almost certainly by 1859. In 1877 all property then held by the Society was conveyed to the Rhode Island Baptist State Convention, entry 35, to be held in trust for the benefit of the Cumberland Hill Baptist Church as long as it shall hold religious services, then for the benefit of the Rhode Island Baptist State Convention. The first clergyman who served them was Rev. George N. Hough, 1814-16. See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp.

Minute books: 1 vol., 1795-1887 (Rhode Island Baptist State Convention, 144 Westminster St., Providence).

Financial records: 1 vol., 1795-1886 (Rhode Island Baptist State Convention).

255. OLD NOOSENECK CHURCH, about 1800 - 1885, West Greenwich.

This was a branch of the Warwick and East Greenwich church, entry 47, from 1812 to 1885, founded by a group of Calvinistic Baptists. Two Freewill Baptist Churches, entries 223 and 238, came out of it. The building was a two-story structure, which burned prior to 1891. See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. (p. 343). J. R. Cole, History of Washington and Kent Counties, New York, W. W. Preston & Co., 1889, 1344 pp. (p. 1172).

256. WEST GREENWICH AND EXETER UNION CHURCH, about 1808 - 1826, Exeter.

This church was never organized. The only meeting house ever owned was built in 1810, and was used by the members of all the neighboring church organizations. The first settled pastor was Dr. Stephen Allen, who was the guiding hand of the enterprise. See: James N. Arnold, ed., Vital Records of Rhode Island, 1636-1850, Providence, Narragansett Historical Publishing Co., 1891-1912, 21 vols. (X, 1898, p. 297).

257. SOUTH KINGSTOWN BRANCH OF EXETER BAPTIST CHURCH, about 1813 - about 1842, Curtis Corner, South Kingstown.

This church resulted from a revival which swept that region in 1813. It was a branch of the Exeter Baptist Church, entry 49. See: Samuel F. Hancock, "Historical Sketch of the First Baptist Church, of South Kingstown, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1878, 92 pp. (p. 19).

258. OLD MEETING HOUSE, 1824? - about 1830, Rice City, Coventry.

The last known building has long since fallen to decay. The site is a field opposite the Rice City Christian Church, which occupied the structure from 1813 to 1824. The only name to be found is the Old Meeting House, where Calvinistic Baptists held their services. No information has been found on previous buildings.

259. BROWN CHAPEL (Colored), 1840-1927, Curtis Corners, Wakefield, South Kingstown.

For years the Indian Church, entry 251, was attended by the Indian and colored people as the sole church of their race in South County. In 1840 members who lived in the eastern part of South Kingstown formed this church at Curtis Corners. Their first building, built in 1841, was destroyed by fire in 1896; their second house, dedicated in 1897, has been abandoned. In 1842 they officially adopted the name First Colored Baptist Society in South Kingstown, but there seem to have been other influences beside Baptist in their congregation. Pastors from different denominations accepted their invitation to preach to them, and perhaps it would be better to say that they were a community church on racial lines, rather than a strictly Baptist or Adventist body. It is said that prayer meetings were sometimes held by members of this church, at Mooresfield, but probably no separate congregation was formed there. The Mt. Olive Chapel, entry 268, was an offshoot of this congregation sometime before 1878. About the time of the World War the chapel became weak, especially after 1919, until there were sometimes only three people attending, and services had to be abandoned.

Minute book: 1 vol., 1840-1912 (Miss Annie Potter, Kingston Road, Kingston).

260. FIRST BAPTIST SOCIETY, 1841 - about 1880, North Road, 3 miles north of village, Jamestown.

First meetings were held in the North schoolhouse on North Main Road. The meeting house, a one-story rectangular wooden structure, was built about 1841; services were held there until about 1880. After the death of Elder Daniel W. Carr in 1866, meetings were held for a time without a pastor but were later abandoned because of the falling off in attendance. Part of the membership was absorbed, about 1880, by the Central Baptist Church, entry 117, and churches of other denominations, especially the Episcopal Church. The building was sold to the Episcopalians in 1905; it was sold again in 1934 and made into a dwelling. The original name of this group was Baptist Society of Jamestown; they changed their name to First Baptist Society in 1844. The church building was known as the First Baptist Church. The first settled and only pastor was Elder Daniel W. Carr, 1841-66, who was self-educated. See: Lena Clarke and Walter Leon Watson, Souvenir Program, Two Hundred and Fiftieth Anniversary, Jamestown, Rhode Island, Providence, John F. Greene Co., 1928, 55 pp.

Minute books: 1 vol., 1841-66 (Miss Lena H. Clarke, Narragansett Ave.).

261. FIRST BAPTIST CHURCH OF CHRIST IN WICKFORD, 1844-47 or 58, Wickford.

It is clear that in 1843 there arose a controversy among members of the First Baptist Church, Wickford, entry 81, over church discipline. Personalities were indulged in, sides were taken, and even state and local political affairs found echoes within the congregation. This situation led to a meeting of some members of that church at which it was voted 48 to 38 to dissolve that body. At a meeting in April, 1844, 60 members formed the First Baptist Church of Christ in Wickford. They appointed delegates and sent them to the annual meeting of the Warren Association, entry 36, where they were refused recogni-

tion. The Association recognized delegates from the other faction, who still considered themselves members of the First Baptist Church, Wickford. The Warren Association further ruled that no member church could be dissolved by a majority of those members who happened to be present. In spite of this the 60 seem to have taken over the meeting house, for a time at least, because the Warren Association Minutes, 1845, state that the First, Wickford, procured "such another house as the service demands." From 1844 to 1847, at least, this split continued.

The 1847 Warren Association Minutes, in speaking of the Wickford church, state: "A favorable change has taken place, in some important aspects, with this church, and the community in which it is situated. Asperities have been softened down, alienated hearts have been drawn together and a salutary state of religious feeling has returned among them." This may have meant the return of both elements to the church building. The "salutary state" had not completely arrived, however, as the 1858 Minutes of the Warren Association read as follows in respect to the Wickford Church: "Rejoice especially in the extinction of an old feud which has for years distracted the church." See: Vincent Gardner, Jr., and others, A Brief History of the Baptist Church in Wickford, R. I., Providence, Knowles & Vose, 1844, 36 pp. Warren Association, Minutes, Providence, the Association, 1844, 1847, and 1858, 20 pp. aver.

262. FREE BAPTIST CHURCH [never organized], 1854-55, Wakefield, South Kingstown.

At the expiration of Rev. Isaac Church's pastorate at the First Baptist Church of South Kingstown, entry 56, Stephen Wright, who had built the building for that church, desired to retain the services of Rev. Mr. Church. He built a church in Wakefield in 1854, known as a Free Church. It lasted only until the next year. The building, after being used as a public hall, was sold to the Roman Catholics. The first settled pastor was Rev. Isaac Church, 1854-55. See: Samuel F. Hancock, "Historical Sketch of the First Baptist Church, of South Kingstown, R. I.," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1878, 92 pp.

263. FOUR CORNER MEETING HOUSE, 1858-- , Millville, Exeter.

Organized in 1858 as a branch of the West Greenwich Baptist Church, entry 50; it remained a branch of the West Greenwich Baptist Church until 1878. It was sometimes called the West Exeter Baptist Church. The church building, a white wooden structure without belfry or bell, was built in 1859 and dedicated in 1860. Four meetings a year are held at present. The first settled clergyman was Rev. John Tillinghast, 1870-78. See: John A. Bates, "Historical Sketch of West Greenwich Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1890, 120 pp.

All regular records, which were in the custody of John Bates, deceased, were destroyed by fire in 1930.

Other records: copy of original specifications for building the meeting house, and names of subscribers to the Building Fund, copied from original records years ago by Charles Pratt of Arcadia, 1 vol., no date given (Alexander Bates, Oaklawn, Cranston).

264. UNION BAPTIST CHURCH, 1869-73, Lafayette, North Kingstown.

As early as 1844 a body of Christians was organized into a church, holding services in the Browning Meeting House, a plain wooden meeting house, near Yawgoo, a village near the Exeter - North Kingstown line; the meeting house seems to have been on the North Kingstown side. The Browning Meeting House was built, about the time of the organization of the congregation, on land owned by a Judge Browning [the Judge advanced \$160 and neighbors subscribed \$440]. This congregation did not receive a deed to the property, and did not repay the Judge's advance, and he apparently took over the property. A Sunday School was held here by members of the Kingston Congregational Church for some years until the winter of 1868-69. About 1869 the Judge's heirs sold the property to Daniel Rodman.

A wave of religious interest resulted in the formation of the Union Baptist Church of North Kingstown, with eleven constituent members, on Feb. 24, 1869. They hired the Browning Meeting House for \$30 a year. The membership increased until 1872, but in 1873 there was a falling off in membership and a lack of interest, and by October the church had ceased to function. After 1873 a Sunday School was continued for some time. The meeting house was said to be standing in 1897. The first settled pastor of the Union Baptist Church was Rev. H. G. Stewart, 1869-72?

See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. George W. Sherman, "Historical Sketch of the Slocumville Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1897, 143 pp. (pp. 13-16).

Minute book: articles of faith, covenant, minutes, finances, admissions and dismissals, 1 vol., 1869-73 (Mrs. J. F. Russell, 263 Atlantic Ave., Lakewood).

265. MARLBOROUGH STREET CHAPEL, 1874 - about 1891, Marlborough St., East Greenwich.

The building, a plain, brown wooden structure, was built in 1872 at the sole expense of William N. Sherman, and dedicated that year. Settees were used instead of pews, the capacity was 300, and attendance was free. The desk was supplied by various ministers of evangelical denominations, and the Sunday School and Library were supported almost wholly by Mr. Sherman. The building was opened with services, Nov. 10, 1872. On June 13, 1874, a Baptist church of liberal communion was formed, consisting of more than 60 members; it was termed "independent", which probably meant that it was not a member of any Baptist association. This church seems to have lasted until about 1891, after which the Union Free Baptist Church (Colored), entry 247, occupied the building. At present this structure is occupied by the American Legion Post of East Greenwich. See: Daniel Howland Greene, History of the Town of East Greenwich and Adjacent Territory, 1677-1877, Providence, J. A. & R. A. Reid, 1877, 263 pp.

266. BRANCH OF THE ALLENDALE BAPTIST CHURCH, 1877 - ?, Johnston.

Services were held in the schoolhouse in School District #5. A new chapel was built in 1889. It was a branch of the Allendale Baptist Church, entry 105. See: Richard M. Bayles, History of Providence County, Rhode Island, New York, W. W. Preston & Co., 1891, 2 vols. (II, p. 188).

267. BAPTIST CHURCH, 1878 - ?, Hamilton, North Kingstown.

In 1878 the pastor of the First Baptist Church of North Kingstown, at Allenton, entry 58, was holding services every Friday evening in Annaquatucket Hall. See: Hoag, Wade & Co., History of the State of Rhode Island, Philadelphia, Hoag, Wade & Co., 1878, 370 pp. (p. 183).

268. MOUNT OLIVE CHAPEL (Colored), about 1878 - 1929, Kingston Road, Kingston, South Kingstown.

About 1878 some members of the Brown Chapel, entry 259, left to form this congregation. There is some evidence that it was called the Colored Baptist Association of South Kingstown at one time. The members may have had Baptist leanings, but it was probably somewhat undenominational in character due to their listening to ministers of several denominations. The Methodists were influential in this congregation in the late 19th century at least, perhaps much later. On Sept. 6, 1929, the congregation affiliated with the Church of God and Saints of Christ denomination.

269. CHRIST'S UNION BAPTIST CHURCH, about 1879 - ?, East Greenwich.

This group came out of the Marlborough Street Chapel, East Greenwich, entry 265 (Baptist). No history or records were found, and where they met is not known. Probably no building was ever owned, and it seems doubtful that they lasted very long.

270. CALHOUN AVENUE CHAPEL, about 1888-- , 149 Calhoun Ave., Providence.

An auxiliary of the Cranston Street - Roger Williams Baptist Church, entry 119. The building, dedicated in December, 1888, and rebuilt in 1926, is a small wooden chapel with a brick foundation. It was first known as Jackson Avenue Chapel. See: Miss Ann M. Barrows, "History of Cranston Street Baptist Church," Minutes of the Rhode Island Baptist Anniversaries, Providence, Rhode Island Baptist State Convention, 1901, 136 pp. (p. 41).

Minute books: minutes of church and Sunday School secretary's records, 1 vol., 1889-- (Mrs. Fredrick Lee, 24 Day St.).

Register books: baptisms, marriages, members, and deaths, included in records of Cranston Street - Roger Williams Baptist Church.

Financial records: church financial records and Sunday School treasurer's records, 2 vols., 1889-- (Mrs. Grace H. Browning, 118 Maplewood Ave., Cranston).

271. GLEANER UNION BAPTIST SOCIETY, 1891 - about 1930, Hartford Pike, North Scituate, Scituate.

In 1891 the Gleaner Union Baptist Society was formed, but it seems to have been called the Wayside Gleaner Society as well. In 1892 Martin Smith transferred land to the Society, and the next year Fernando G. Westcott deeded land to the Wayside Gleaner Society. By 1895 they had mortgaged a building probably built that year. It seems to have been a plain wooden building. Little could be learned about the congregation, beyond the fact that it existed. In 1930 the Wayside Gleaner Society deeded their property to North Scituate Grange No. 39, Patrons of Husbandry. It is a grange hall today. See: Land Evidence records, Town of Scituate (Scituate Town Clerk's Office, North Scituate).

272. BELKNAP BAPTIST CHAPEL, 1891-- , 518 Greenville Ave., Johnston.

In 1888 a charter was granted to the Industrial Society of Johnston; the women held bean suppers and the men gave money and labor toward building a church, and on June 21, 1891, the present chapel, a brown wooden structure with an open steeple, was dedicated. The Industrial Society of Johnston still owns the property; this Society is independent of any church affiliation.

From 1896 until about 1937, ministers from the Broadway Baptist Church, entry 116, of Providence, preached to the congregation, which has always been Baptist in sympathy. This congregation has never organized. On Oct. 28, 1937, it was established as a community chapel known as Belknap Community Chapel, its creed consisting of those of nine different denominations (Advent Christian, Baptist, Congregational, Protestant Episcopal, Presbyterian, Latter Day Saints, Lutheran, and Universalist), as its members belonged formerly to various churches; although undenominational it is still predominantly Baptist. This church never had a settled pastor, student ministers conducting many of the services. See: Miss Mary A. Clemence, 40th Anniversary of the Belknap Chapel, Providence, Loose-Leaf Co., 1931, 8 pp.

Minute books: minutes and members, 1 vol., 1901-12 (Miss Mary A. Clemence, 475 Greenville Ave.); minutes and members, 1 vol., 1937-- (Mrs. Lora Clemence, 475 Greenville Ave.).

Sunday School: type of records, vols. and dates not given (church library).

Financial records: 3 vols., 1891-1936 (Miss Mary A. Clemence); 1 vol., 1937-- (Charles C. Kaye, 505 Greenville Ave.).

Other records: Johnston Female Reading and Industrial Society: 2 sheets of paper covering a few meetings, 1817-20 (Mrs. John Fassel, 428 Greenville Ave.). Industrial Society of Johnston: secretary's and treasurer's records, 1 vol., 1900-08 (Miss Mary Mathewson, 459 Greenville Ave.); secretary's and treasurer's records, 1 vol., 1908-- (Mrs. John Fassel).

273. NARRAGANSETT CHURCH, about 1908-- , South Ferry Road, Narragansett.

The building, dedicated in 1851, is a white wooden structure with a tall steeple. It is sided with the original shingles which were sawed by hand by Joseph Eaton in 1850. The bell, pulpit, parsonage, and records were taken by the group that left this church and took over the chapel in Saunderstown, entry 106, in 1908. Apparently, there had been services both in Saunderstown and at South Ferry for awhile before that time. The group in Saunderstown offered to sell the South Ferry church and land to the few members who felt that the old building should be preserved. They refused to buy, feeling that they had every right to the old building under the original deed. The Saunderstown group then sold the South Ferry building to Rev. J. H. McKenna, for the Roman Catholic Diocese of Providence, for \$400.

Father McKenna had the building examined, with a view to moving it. Residents of South Ferry raised \$420, the exact cost to the Catholics, largely thru John E. McGowan and his wife, who was a South Ferry girl, and with the cooperation of Father McKenna bought the building. A resident bought the land, and the old landmark was safe from removal, and 11 of the South Ferry residents formed the Narragansett Church Society of South Ferry to preserve

the church. For 15 years the building was not used, except as a Y. M. C. A. hut during World War I, with the result that the building, especially the steeple, needed repairs. Mrs. McGowan gave money in memory of her husband, the building was repaired, and the name of the Society which now numbered 30 people was changed to Narragansett Church Memorial Society of South Ferry. The hurricane of Sept. 21, 1938, tore off the roof and bulged the sides of the building, but money was raised and the building has been restored. Services are held at least once during the summer. See: Providence Sunday Journal, Nov. 7, 1926, sec. F, p. 5.

Minute books: activities and members, 1 vol., 1904-- (Mrs. H. S. Newcombe, Saunderstown).

Financial records: vols. not given, 1904-- (Capt. Joseph Lester Eaton, Willett Road, Saunderstown).

274. MOUNT PLEASANT BAPTIST CHURCH (Colored), 1915--, Prospect St.,
Apponaug, Warwick.

This was listed as a mission of the Rhode Island Baptist State Convention, entry 35, from 1915 to 1935. The present building, dedicated in 1916, is a plain wooden structure with a cement foundation. It is the only colored church in Warwick, and at present has only ten members. Rev. Robert L. Smith, 222 Howell St., Providence, is the visiting pastor, 1915-22 and 1928--. The first settled clergyman was Rev. Clarence Burrell, 1922-27, a graduate of Brown University and Virginia Union University. See: Clarence A. Burrell, The Mount Pleasant Baptist Church, Apponaug, 1922, typed sheets bound together (church).

Minute books: 1 vol., 1936-- (Mrs. Alice Eldredge, 9 Water St., Apponaug).

Financial records: 1 vol., 1917-33 (Walter Thomas, Pleasant St., Apponaug); 2 vols., 1934-- (Mrs. Lucy Cuvillay, Pleasant St., Apponaug).

Other records: charter, warranty deed, and mortgage deed (Mrs. Lucy Cuvillay).

275. FIRST SWEDISH BAPTIST CHURCH, 1921-26, 145 Mapleton St., Auburn,
Cranston.

Missionary field work among the Swedish people of South Auburn was begun under the auspices of the First Swedish Baptist Church, Providence, entry 129, as early as 1908. A mission, known as Auburn Swedish Mission, was established in Auburn in 1912; it was organized as an independent church in 1921. Due to the lack of sufficient members in 1926, it ceased to be independent and became a branch of the First Swedish Baptist Church, Providence; it went out of existence in 1937. The building, dedicated in 1912, was a wooden, shingled cottage. The lower floor was used for church and Sunday School purposes, while the upper floor was rented; it was sold in 1938. The first settled pastor was Rev. Theodore Wahlstrom, 1912-13.

Minute books: 2 vols., 1912-26 (safe, First Swedish Baptist Church, Providence); records, 1926-37, included in records of First Swedish Baptist Church, Providence.

Register books: baptisms, members, and deaths, 1 vol., 1921-26 (safe, First Swedish Baptist Church, Providence); records, 1926-37, are included in the records of the First Swedish Baptist Church, Providence.

Financial records: 1 vol., 1912-26 (safe, First Swedish Baptist Church, Providence); records, 1926-37, are included in the records of the First Swedish Baptist Church, Providence.

276. CALVARY BAPTIST CHURCH, 1931-- , Lonsdale Ave. and Claremont St., Central Falls.

This congregation was organized by Mrs. Alice Beals in 1931 as the Baptist Portugese Mission, an auxiliary of the Woodlawn Baptist Church, Pawtucket, entry 141. The first meeting was held in a private home on Sept. 3, 1931. On March 6, 1932, the group occupied rented space on Darling Street, Central Falls. They moved Oct. 13, 1934, to a room on Pine Street. The first meeting in the present building, which was dedicated Oct. 5, 1936, was on Oct. 1, 1936; it was a tenement house, acquired about that time, which has been remodelled. The first settled preacher was Rev. Mrs. Alice Beals, 1931-36, educated at Binghampton Bible College, Binghampton, N. Y. See: Esther Chase, Historical Sketch, typewritten ms. (Miss Esther Chase, 1156 Smithfield Ave., Saylesville, Lincoln). "Historical Sketch," The Pawtucket Times, Oct. 1, 1936.

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ALPHABETICAL INDEX OF BAPTIST CHURCHES

(including CONVENTIONS, CONFERENCES, ASSOCIATIONS, and MISSIONS)

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